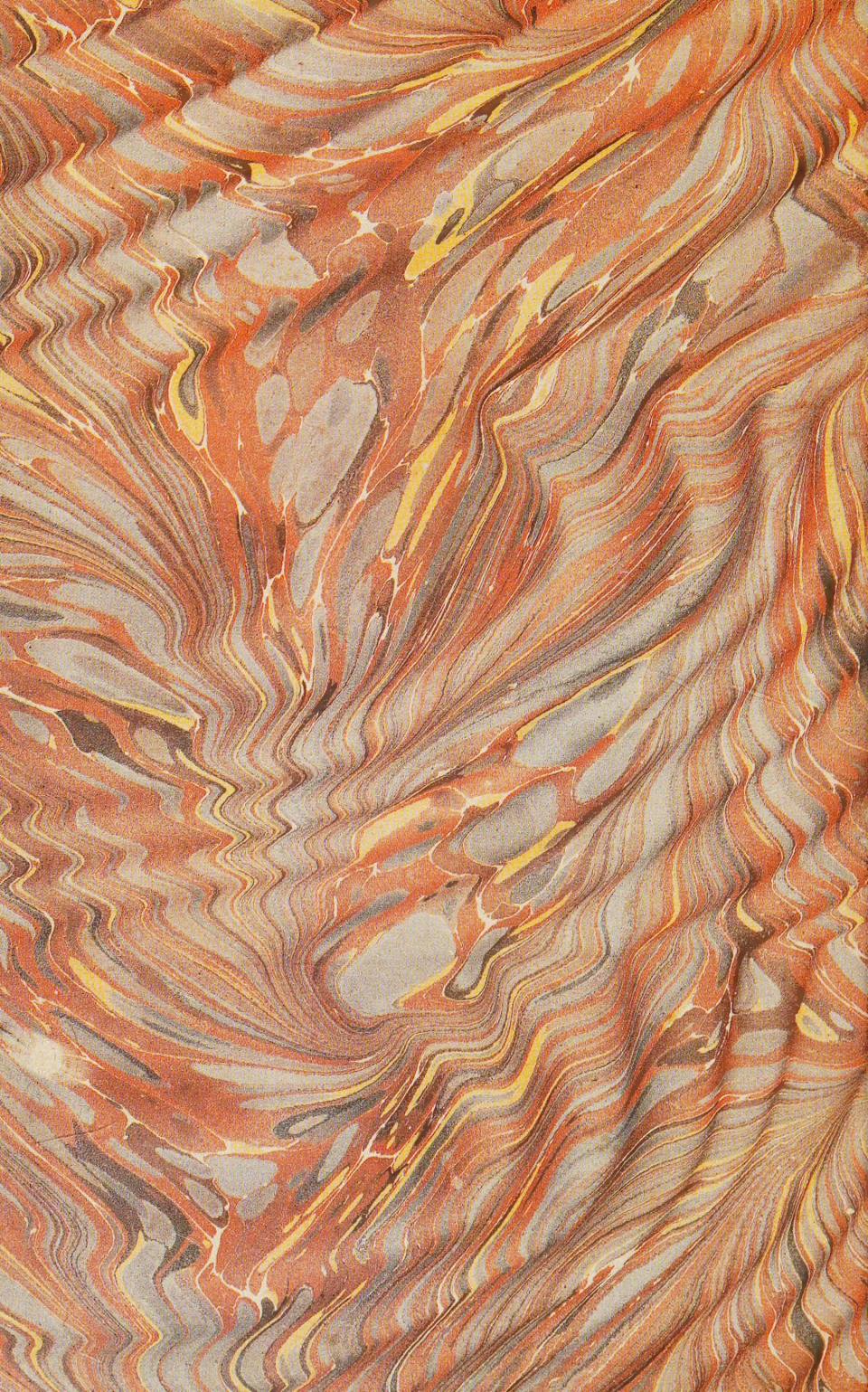


FIRST
FOOTSTEPS
IN
EAST AFRICA

BURTON

VOL II







Digitized by the Internet Archive
in 2025

Reprinted 1987, 1984, 1983, 1982 from the 1894 edition. V
Cover design © 1982 Time-Life Books B.V.
Printed and bound by Brepols S.A., Turnhout, Belgium
ISBN: 7054 1500 5

FIRST FOOTSTEPS
IN
EAST AFRICA.

IN TWO VOLUMES.

VOLUME II.



FIRST FOOTSTEPS
IN
EAST AFRICA
OR,
AN EXPLORATION OF HARAR

BY
CAPTAIN SIR RICHARD F. BURTON,
K.C.M.G., F.R.G.S., &c., &c., &c.

EDITED BY HIS WIFE,
ISABEL BURTON

Memorial Edition.

IN TWO VOLUMES.
VOLUME II.

LONDON:
TYLSTON AND EDWARDS.

MDCCCXCIV
(All rights reserved.)

Printed for the Publishers at
THE MECCAN PRESS,
3, Soho Square, London, W

CONTENTS

OF

THE SECOND VOLUME.

CHAPTER.	PAGE.
VIII.—Ten Days at Harar (<i>Continued</i>)	I
IX.—A Ride to Berberah	42
X.—Berberah and its Environs	71
Postscript	94

APPENDICES.

I.—Lieutenant Speke's Diary	107
II.—Grammatical Outline and Vocabulary of the Harari Language	149
III.—Lieutenant Herne's Meteorological Ob- servations	207
IV.—On Infibulation (<i>omitted</i>)	215
V.—Account of Lieutenant Barker's Attempt to reach Harar	219
INDEX	243
VOL. II.	<i>b</i>

LIST OF ILLUSTRATIONS

IN VOLUME II.

H. H. Ahmad Bin Abi Bakr, Amir of Harar

to face TITLE PAGE.

Map of Berberah	-	-	-	-	-	<i>to face</i> P. 1
Costume of Harar	-	-	-	-	-	<i>to face</i> 16
House at one of "Kín's" Cities	-	-	-	-	-	127
Ground plan of ruins	-	-	-	-	-	127
Mala at Jid Ali	-	-	-	-	-	128
Plan of foundation of a Fort	-	-	-	-	-	129

BERBERAH

(Soundings in fathoms.)

Variation (1854) 4° 50' West
True North



FIRST FOOTSTEPS

IN

EAST AFRICA.

CHAPTER VIII.—(*Continued.*)

TEN DAYS AT HARAR.

I now proceed to a description of unknown Harar.

The ancient capital of Hadiyah, called by the citizens "Harar Gay,"¹ by the Somal "Adari," by the Gallas "Adaray," and by the Arabs and ourselves "Harar,"² lies, according to my dead reckoning, 220° S.W. of, and 175 statute miles from, Zayla—257° W. of, and 219 miles distant from, Berberah. This would place it in 9° 20' N. lat., and 42° 7' E. long. The thermometer showed an altitude of about 5,500 feet above the level of the sea.³ Its site is the slope of a

¹ Thus M. Isenberg (Preface to Ambaric Grammar, p. iv.) calls the city Harrar or Arargè.

² "Harar," is not an uncommon name in this part of Eastern Africa: according to some, the city is so called from a kind of tree, according to others, from the valley below it.

³ I say *about*: we were compelled to boil our thermometers at Wilensi, not venturing upon such operation within the city.

hill which falls gently from west to east. On the eastern side are cultivated fields ; westwards a terraced ridge is laid out in orchards ; northwards is a detached eminence covered with tombs ; and to the south, the city declines into a low valley bisected by a mountain burn. This irregular position is well sheltered from high winds, especially on the northern side, by the range of which Kondura is the lofty apex ; hence, as the Persian poet sings of a heaven-favoured city—

“Its heat is not hot, nor its cold, cold.”

During my short residence the air reminded me of Tuscany. On the afternoon of the 11th January there was thunder accompanied by rain : frequent showers fell on the 12th, and the morning of the 13th was clear ; but as we crossed the mountains, black clouds obscured the heavens. The *monsún* is heavy during one summer month ; before it begins the crops are planted, and they are reaped in December and January. At other seasons the air is dry, mild, and equable.

The province of Hadiyah¹ is mentioned by Makrizi as one of the seven members of the Zayla Empire,³ founded by Arab invaders, who in the 7th century of our æra conquered and colonized the low tract between the Red Sea and the Highlands. Moslem Harar exercised a pernicious influence upon the fortunes of Christian Abyssinia.⁸

1 The province is eight *daÿs* by nine in extent, with a large army, and money derived from the trade in eunuchs. I have chiefly borrowed from Taki al-Din Ahmad bin Ali al-Makrizi.

2 The other six were Ífat, Arabini, Duaro, Sharkah, Báli and Darah.

3 A circumstantial account of the Jihad or Moslem crusades is, I am told, given in the *Fath al-Habashah*, unfortunately a rare work, which was not procurable at Zanzibar. The Amir of Harar had but one volume, and the other is to be found at Mocha or Hudaydah.

The allegiance claimed by the Æthiopian Emperors from the Adel—the Dankali and ancient Somal—was evaded at a remote period, and the intractable Moslems were propitiated with rich presents, when they thought proper to visit the Christian court. The Abyssinians supplied the Adel with slaves, the latter returned the value in rock-salt, commercial intercourse united their interests, and from war resulted injury to both people. Nevertheless the fanatic lowlanders, propense to pillage and proselytizing, burned the Christian churches, massacred the infidels, and tortured the priests, until they provoked a blood feud of uncommon asperity.

In the 14th century (A.D. 1312—1342) Amda Sion, Emperor of Æthiopia, taunted by Amano, King of Hadiyah, as a monarch fit only to take care of women, overran and plundered the Lowlands from Tegulet to the Red Sea. The Amharas were commanded to spare nothing that drew the breath of life: to fulfil a prophecy which foretold the fall of Al-Islam, they perpetrated every kind of enormity.

Peace followed the death of Amda Sion. In the reign of Zara Yakub¹ (A.D. 1434—1468), the flame of war was again fanned in Hadiyah by a Zayla princess who was slighted by the Æthiopian monarch on account of the length of her foreteeth: the hostilities which ensued were not, however, of an important nature. Bæda Mariam, the next occupant of the throne, passed his life in a constant struggle for supremacy over the Adel: on his death-bed he caused himself to be so placed that his face looked towards those lowlands, upon whose subjugation the energies of ten years had been vainly expended.

At the close of the 15th century, Mahfuz, a bigoted Moslem, inflicted a deadly blow upon Abyssinia.

1 This prince built "Debra Berhan," the "Hill of Glory," a church dedicated to the Virgin Mary at Gondar.

Vowing that he would annually spend the forty days of Lent amongst his infidel neighbours, when, weakened by rigorous fasts, they were less capable of bearing arms, for thirty successive years he burned churches and monasteries, slew without mercy every male that fell in his way, and driving off the women and children, he sold some to strange slavers, and presented others to the Sharifs of Meccah. He bought over Za Salasah, commander in chief of the Emperor's body guard, and caused the assassination of Alexander (A.D. 1478—1495) at the ancient capital Tegulet. Naud, the successor, obtained some transient advantages over the Moslems. During the earlier reign of the next emperor, David III. son of Na'ud,¹ who being but eleven years old when called to the throne, was placed under the guardianship of his mother the Iteghe Helena, new combatants and new instruments of warfare appeared on both sides of the field.

After the conquest of Egypt and Arabia by Selim I. (A. D. 1516)² the caravans of Abyssinian pilgrims travelling to Jerusalem were attacked, the old were butchered and the young were swept into slavery. Many Arabian merchants fled from Turkish violence and injustice, to the opposite coast of Africa, whereupon the Ottomans took possession from Aden of Zayla, and not only laid the Indian trade under heavy contributions by means of their war-galleys, but threatened the total destruction of Abyssinia. They aided and encouraged Mahfuz to continue his depredations, whilst the Sharif of Meccah gave him command of Zayla, the key of the

¹ A prince of many titles : he is generally called Wanag Suggud, "feared amongst the lions," because he spent the latter years of his life in the wild.

² Al-Yaman submitted to Sulayman Pasha in A.D. 1538.

upper country, and presented him with the green banner of a Crusader.

On the other hand, the great Albuquerque at the same time (A. D. 1508—1515) was viceroy of India, and to him the Iteghe Helena applied for aid. Her ambassador arrived at Goa, "bearing a fragment of wood belonging to the true cross on which Christ died," which relic had been sent as a token of friendship to her brother Emanuel by the empress of Æthiopia. The overture was followed by the arrival at Masawwah of an embassy from the King of Portugal. Too proud, however, to await foreign aid, David at the age of sixteen took the field in person against the Moslems.

During the battle that ensued, Mahfuz, the Goliath of the Unbelievers; was slain in single combat by Gabriel Andreas, a soldier of tried valour, who had assumed the monastic life in consequence of having lost the tip of his tongue for treasonable freedom of speech: the green standard was captured, and 12,000 Moslems fell. David followed up his success by invading the lowlands, and, in defiance, struck his spear through the door of the king of Adel.

Harar was a mere mass of Badawi villages during the reign of Mohammed Gagne, the "left-handed" Attila of Adel.¹ Supplied with Arab mercenaries from Mocha, and by the Turks of Al-Yaman with a body of Janissaries and a train of artillery, he burst into Ifat and Fatigar. In A.D. 1528 he took possession of Shoa, overran Ambara, burned the churches and carried away an immense booty. The next campaign enabled him to winter at Begmeder: in the following year he hunted the Emperor David through Tigre to the borders of Sana'ar, gave battle to the Christians on the banks of

1 "Gagne," or in the Somali dialect "Guray," means a left-handed man; Father Lobo errs in translating it "the Lame."

the Nile, and with his own hand killed the monk Gabriel, then an old man. Reinforced by Gideon and Judith, king and queen of the Saman Jews, and aided by a violent famine which prostrated what had escaped the spear, he perpetrated every manner of atrocity, captured and burned Axum, destroyed the princes of the royal blood on the mountain of Amba Gêshê,¹ and slew in A.D. 1540, David, third of his name and last emperor of Æthiopia who displayed the magnificence of "King of Kings."

Claudius, the successor to the tottering throne, sent as his ambassador to Europe, one John Bermudez, a Portuguese who had been detained in Abyssinia, and promised, it is said, submission to the Pontiff of Rome, and the cession of a third of his dominions in return for reinforcements. By order of John III., Don Stephen and Don Christopher, sons of Don Vasco da Gama, cruised up the Red Sea with a powerful flotilla, and the younger brother, landing at Masawwah with 400 musqueteers, slew Nur the Governor, and sent his head to Gondar, where the Iteghe Sabel Wenghel received it as an omen of good fortune. Thence the Portuguese general imprudently marched in the monsun season, and was soon confronted upon the plain of Ballut by Mohammed Gagne at the head of 10,000 spearmen and a host of cavalry. On the other side stood a rabble rout of Abyssinians, and a little band of 350 Portuguese heroes headed by the most chivalrous soldier of a chivalrous age.

According to Father Jerome Lobo,² who heard the

¹ This exploit has been erroneously attributed to Nur, the successor of Mohammed.

² This reverend Jesuit was commissioned in A.D. 1622, by the Count de Vidigueira, Viceroy of the Indies, to discover where his relative Don Christopher was buried, and to procure some of the relics. Assisted by the son-in-law of the Abyssinian Emperor, Lobo marched with an army through the Gallas, found the martyr's teeth

events from an eye-witness, a conference took place between the two captains. Mohammed encamped in a commanding position, sent a message to Don Christopher informing him that the treacherous Abyssinians had imposed upon the king of Portugal, and that in compassion of his opponent's youth, he would give him and his men free passage and supplies to their own country. The Christian presented the Moslem ambassador with a rich robe, and returned this gallant answer, "that he and his fellow-soldiers were come with an intention to drive Mohammed out of these countries which he had wrongfully usurped; that his present design was, instead of returning back the way he came, as Mohammed advised, to open himself a passage through the country of his enemies; that Mohammed should rather think of determining whether he would fight or yield up his ill-gotten territories than of prescribing measures to him; that he put his whole confidence in the omnipotence of God, and the justice of his cause; and that to show how full a sense he had of Mohammed's kindness, he took the liberty of presenting him with a looking-glass and a pair of pincers."

The answer and the present so provoked the Adel Monarch that he arose from table to attack the little

and lower jaw, his arms and a picture of the Holy Virgin which he always carried about with him. The precious remains were forwarded to Goa.

I love the style of this old father, so unjustly depreciated by our writers, and called ignorant peasant and liar by Bruce, because he claimed for his fellow countrymen the honour of having discovered the Coy Fountains. The Nemesis who never sleeps punished Bruce by the justest of retributions. His pompous and inflated style, his uncommon arrogance, and over-weening vanity, his affectation of pedantry, his many errors and misrepresentations, aroused against him a spirit which embittered the last years of his life. It is now the fashion to laud Bruce, and to pity his misfortunes. I cannot but think that he deserved them.

troop of Portuguese, posted upon the declivity of a hill near a wood. Above them stood the Abyssinians, who resolved to remain quiet spectators of the battle, and to declare themselves on the side favoured by victory.

Mohammed began the assault with only ten horsemen, against whom an equal number of Portuguese were detached: these fired with so much exactness that nine of the Moors fell and the king was wounded in the leg by Peter de Sa. In the *mêlée* which ensued, the Moslems, dismayed by their first failure, were soon broken by the Portuguese muskets and artillery. Mohammed preserved his life with difficulty, he however rallied his men, and entrenched himself at a strong place called Membret (Mamrat), intending to winter there and await succour.

The Portuguese more desirous of glory than wealth, pursued their enemies, hoping to cut them entirely off: finding, however, the camp impregnable, they entrenched themselves on a hill over against it. Their little host diminished day by day, their friends at Masawwah could not reinforce them, they knew not how to procure provisions, and could not depend on their Abyssinian allies. Yet memorious of their countrymen's great deeds, and depending upon divine protection, they made no doubt of surmounting all difficulties.

Mohammed on his part was not idle. He solicited the assistance of the Moslem princes, and by inflaming their religious zeal, obtained a reinforcement of 2000 musqueteers from the Arabs, and a train of artillery from the Turks of Al-Yaman. Animated by these succours, he marched out of his trenches to enter those of the Portuguese, who received him with the utmost bravery, destroyed many of his men, and made frequent sallies, not, however, without sustaining considerable losses.

Don Christopher had already one arm broken and a knee shattered by a musket shot. Valour was at length oppressed by superiority of numbers: the enemy entered

the camp, and put the Christians to the spear. The Portuguese general escaped the slaughter with ten men, and retreated to a wood, where they were discovered by a detachment of the enemy.¹ Mohammed, overjoyed to see his most formidable enemy in his power, ordered Don Christopher to take care of a wounded uncle and nephew, telling him that he should answer for their lives, and upon their death, taxed him with having hastened it. The Portuguese roundly replied that he was come to destroy Moslems, not to save them. Enraged at this language, Mohammed placed a stone upon his captive's head, and exposed him to the insults of the soldiery, who inflicted upon him various tortures which he bore with the resolution of a martyr. At length, when offered a return to India as the price of apostacy, the hero's spirit took fire. He answered with the highest indignation, that nothing could make him forsake his Heavenly Master to follow an "imposter," and continued in the severest terms to vilify the "false Prophet," till Mohammed struck off his head.² The body was divided into quarters and sent to different places,³ but the Catholics gathered their martyr's remains and interred them.

1 Bruce followed by most of our modern authors, relates a circumstantial and romantic story of the betrayal of Don Christopher by his mistress, a Turkish lady of uncommon beauty, who had been made prisoner.

The more truth-like pages of Father Lobo record no such silly scandal against the memory of the "brave and holy Portuguese." Those who are well read in the works of the earlier eastern travellers will remember their horror of "handling heathens after that fashion." And amongst those who fought for the faith an *affaire de cœur* with a pretty pagan was held to be a sin as deadly as heresy or magic.

2 Romantic writers relate that Mohammed decapitated the Christian with his left hand.

3 Others assert, in direct contradiction to Father Lobo, that the body was sent to different parts of Arabia, and the head to Constantinople

Every Moor who passed by threw a stone upon the grave, and raised in time such a heap that Father Lobo found difficulty in removing it to exhume the relics. He concludes with a pardonable superstition: "There is a tradition in the country, that in the place where Don Christopher's head fell, a fountain sprang up of wonderful virtue, which cured many diseases, otherwise past remedy."

Mohammed Gragne improved his victory by chasing the young Claudius over Abyssinia, where nothing opposed the progress of his arms. At last the few Portuguese survivors repaired to the Christian Emperor, who was persuaded to march an army against the King of Adel. Resolved to revenge their general, the harquebusiers demanded the post opposite Mohammed, and directed all their efforts against the part where the Moslem Attila stood. His fellow religionists still relate that when Gragne fell in action, his wife Talwambara,¹ the heroic daughter of Mahfuz, to prevent the destruction and dispersion of the host of Al-Islam, buried the corpse privately, and caused a slave to personate the prince until a retreat to safe lands enabled her to discover the stratagem to the nobles.²

Father Lobo tells a different tale. According to

¹ Bruce followed by later authorities, writes this name Del Wumbarea.

² Talwambara, according to the Christians, after her husband's death, and her army's defeat, threw herself into the wilds of Atbara, and recovered her son Ali Jirad by releasing Prince Menas, the brother of the Abyssinian emperor, who in David's reign had been carried prisoner to Adel.

The historian will admire these two widely different accounts of the left-handed hero's death. Upon the whole he will prefer the Moslem's tradition from the air of truth pervading it, and the various improbabilities which appear in the more detailed story of the Christians.

him, Peter Leon, a marksman of low stature, but passing valiant, who had been servant to Don Christopher, singled the Adel king out of the crowd, and shot him in the head as he was encouraging his men. Mohammed was followed by his enemy till he fell down dead: the Portuguese then alighting from his horse, cut off one of his ears and rejoined his fellow-countrymen. The Moslems were defeated with great slaughter, and an Abyssinian chief finding the Gagne's corpse upon the ground, presented the head to the Negush or Emperor, claiming the honour of having slain his country's deadliest foe. Having witnessed in silence this impudence, Peter asked whether the king had but one ear, and produced the other from his pocket to the confusion of the Abyssinian.

Thus perished, after fourteen years' uninterrupted fighting, the African hero, who dashed to pieces the structure of 2500 years. Like the "Kardillan" of the Holy Land, Mohammed Gagne is still the subject of many a wild and grisly legend. And to the present day the people of Shoa retain an inherited dread of the lowland Moslems.

Mohammed was succeeded on the throne of Adel by the Amir Nur, son of Majid, and, according to some, brother to the "Left-handed." He proposed marriage to Talwambara, who accepted him on condition that he should lay the head of the Emperor Claudius at her feet. In A.D. 1559, he sent a message of defiance to the Negush, who, having saved Abyssinia almost by a miracle, was rebuilding on Debra Work, the "Golden Mount," a celebrated shrine which had been burned by the Moslems. Claudius, despising the eclipses, evil prophecies, and portents which accompanied his enemy's progress, accepted the challenge. On the 22nd March 1559, the armies were upon the point of engaging, when the high priest of Debra Libanos, hastening into the

presence of the Negush, declared that in a vision, Gabriel had ordered him to dissuade the Emperor of Æthiopia from needlessly risking life. The superstitious Abyssinians fled, leaving Claudius supported by a handful of Portuguese, who were soon slain around him, and he fell covered with wounds. The Amir Nur cut off his head, and laid it at the feet of Talwambara, who, in observance of her pledge, became his wife. This Amazon suspended the trophy by its hair to the branch of a tree opposite her abode, that her eyes might be gladdened by the sight: after hanging two years, it was purchased by an Armenian merchant, who interred it in the Sepulchre of St. Claudius at Antioch. The name of the Christian hero who won every action save that in which he perished, has been enrolled in the voluminous catalogue of Abyssinian saints, where it occupies a conspicuous place as the destroyer of Mohammed the Left-handed.

The Amir Nur has also been canonized by his countrymen, who have buried their favourite "Wali" under a little dome near the Jami Mosque at Harar. Shortly after his decisive victory over the Christians, he surrounded the city with its present wall—a circumstance now invested with the garb of Moslem fable. The warrior used to hold frequent conversations with Al-Khizr: on one occasion, when sitting upon a rock, still called Gay Humburti—Harar's Navel—he begged that some Sharif might be brought from Meccah, to aid him in building a permanent city. By the use of the "Great Name" the vagrant prophet instantly summoned from Arabia the Sharif Yunis, his son Fakr al-Din, and a descendant from the Ansar or Auxiliaries of the Prophet: they settled at Harar, which thrived by the blessing of their presence. From this tradition we may gather that the city was restored, as it was first founded and colonized, by hungry Arabs.

The Sharifs continued to rule with some interruptions until but a few generations ago, when the present family rose to power. According to Bruce, they are Jabartis, who, having intermarried with Sayyid women, claim a noble origin. They derive themselves from the Caliph Abu Bakr, or from Akil, son of Abu Talib, and brother of Ali. The Olema, although lacking boldness to make the assertion, evidently believe them to be of Galla or pagan extraction.

The present city of Harar is about one mile long by half that breadth. An irregular wall, lately repaired,¹ but ignorant of cannon, is pierced with five large gates,² and supported by oval towers of artless construction. The material of the houses and defences is rough stones, the granites and sandstones of the hills, cemented like the ancient Galla cities, with clay. The only large building is the Jami or Cathedral, a long barn of poverty-stricken appearance, with broken-down gates, and two white-washed minarets of truncated conoid shape. They

1 Formerly the Waraba, creeping through the holes in the wall, rendered the streets dangerous at night. They are now destroyed by opening the gates in the evening, enticing in the animals by slaughtering cattle, and closing the doors upon them, when they are safely speared.

2 The following are the names of the gates in Harari and Somali.

Eastward. Argob Bari (Bar in Amharic is a gate, *e.g.* Ankobar, the gate of Anko, a Galla Queen, and Argob is the name of a Galla clan living in this quarter), by the Somal called Erar.

North. Asum Bari (the gate of Axum), in Somali, Faldano or the Zayla entrance.

West. Asmadim Bari or Hamaraisa.

South. Badro Bari or Bab Bida.

South East. Sukutal Bari or Bisidimo.

At all times these gates are carefully guarded; in the evening the keys are taken to the Amir, after which no one can leave the city till dawn.

were built by Turkish architects from Mocha and Hodaydah: one of them lately fell, and has been replaced by an inferior effort of Harari art. There are a few trees in the city, but it contains none of those gardens which give to Eastern settlements that pleasant view of town and country combined. The streets are narrow lanes, up hill and down dale, strewn with gigantic rubbish heaps, upon which repose packs of mangy or one-eyed dogs, and even the best are encumbered with rocks and stones. The habitations are mostly long, flat-roofed sheds, double storied, with doors composed of a single plank, and holes for windows pierced high above the ground, and decorated with miserable wood-work: the principal houses have separate apartments for the women, and stand at the bottom of large court-yards closed by gates of *Holcus* stalks. The poorest classes inhabit "Gambisa," the thatched cottages of the hill-cultivators. The city abounds in mosques, plain buildings without minarets, and in graveyards stuffed with tombs—oblong troughs formed by long slabs planted edgewise in the ground. I need scarcely say that Harar is proud of her learning, sanctity, and holy dead. The principal saint buried in the city is Shaykh Umar Abadir al-Bakri, originally from Jeddah, and now the patron of Harar: he lies under a little dome in the southern quarter of the city, near the Bisidimo Gate.

The ancient capital of Hadiyah shares with Zabid in Al-Yaman, the reputation of being an Alma Mater, and inundates the surrounding districts with poor scholars and crazy "Widads." Where knowledge leads to nothing, says philosophic Volney, nothing is done to acquire it, and the mind remains in a state of barbarism. There are no establishments for learning, no endowments, as generally in the East, and apparently no encouragement to students: books also are rare and

costly. None but the religious sciences are cultivated. The chief Olema are the Kabir¹ Khalil, the Kabir Yunis, and the Shaykh Jami: the two former scarcely ever quit their houses, devoting all their time to study and tuition: the latter is a Somali who takes an active part in politics.

These professors teach Moslem literature through the medium of Harari, a peculiar dialect confined within the walls. Like the Somali and other tongues in this part of Eastern Africa, it appears to be partly Arabic in etymology and grammar: the Semitic scion being grafted upon an indigenous root: the frequent recurrence of the guttural *kh* renders it harsh and unpleasant, and it contains no literature except songs and tales, which are written in the modern Naskhi character. I would willingly have studied it deeply, but circumstances prevented: the explorer too frequently must rest satisfied with desecrating from his Pisgah the Promised Land of Knowledge, which another more fortunate is destined to conquer. At Zayla, the Hajj sent to me an Abyssinian slave who was cunning in languages: but he, to use the popular phrase, "showed his right ear with his left hand." Inside Harar, we were so closely watched that it was found impossible to put pen to paper. Escaped, however, to Wilensi, I hastily collected the grammatical forms and a vocabulary, which will correct the popular assertion that "the language is Arabic: it has an affinity with the Amharic."²

Harar has not only its own tongue, unintelligible to any save the citizens; even its little population of about

¹ Kabir in Arabic means great, and is usually applied to the Almighty; here it is a title given to the principal professors of religious science.

² This is equivalent to saying that the language of the Basque provinces is French with an affinity to English.

8000 souls is a distinct race. The Somal say of the city that it is a Paradise inhabited by asses: certainly the exterior of the people is highly unprepossessing. Amongst the men, I did not see a handsome face: their features are coarse and debauched; many of them squint, others have lost an eye by small-pox, and they are disfigured by scrofula and other diseases: the bad expression of their countenances justifies the proverb, "Hard as the heart of Harar." Generally the complexion is a yellowish brown, the beard short, stubby and untractable as the hair, and the hands and wrists, feet and ankles, are large and ill-made. The stature is moderate-sized, some of the elders show the "pudding sides" and the pulpy stomachs of Banyans, whilst others are lank and bony as Arabs or Jews. Their voices are loud and rude. The dress is a mixture of Arab and Abyssinian. They shave the head, and clip the mustachioes and imperial close, like the Shafe'i of Al-Yaman. Many are bareheaded, some wear a cap, generally the embroidered Indian work, or the common cotton Takiyah of Egypt: a few affect white turbands of the fine Harar work, loosely twisted over the ears. The body-garment is the Tobe, worn flowing as in the Somali country or girt with the dagger-strap round the waist: the richer classes bind under it a Futah or loin-cloth, and the dignitaries have wide Arab drawers of white calico. Coarse leathern sandals, a rosary and a tooth-stick rendered perpetually necessary by the habit of chewing tobacco, complete the costume: and arms being forbidden in the streets, the citizens carry wands five or six feet long.

The women, who, owing probably to the number of female slaves, are much the more numerous, appear beautiful by contrast with their lords. They have small heads, regular profiles, straight noses, large eyes, mouths approaching the Caucasian type, and light yellow complexions. Dress, however, here is a disguise to charms.



A long, wide, cotton shirt, with short arms as in the Arab's *Aba*, indigo-dyed or chocolate-coloured, and ornamented with a triangle of scarlet before and behind—the base on the shoulder and the apex at the waist—is girt round the middle with a sash of white cotton crimson-edged. Women of the upper class, when leaving the house, throw a blue sheet over the head, which, however, is rarely veiled. The front and back hair parted in the centre is gathered into two large bunches below the ears, and covered with dark blue muslin or network, whose ends meet under the chin. This coiffure is bound round the head at the junction of scalp and skin by a black satin ribbon which varies in breadth according to the wearer's means: some adorn the gear with large gilt pins, others twine in it a *Taj* or thin wreath of sweet-smelling creeper. The virgins collect their locks, which are generally wavy not wiry, and grow long as well as thick, into a knot tied *à la Diane* behind the head: a curtain of short close plaits escaping from the bunch, falls upon the shoulders, not ungracefully. Silver ornaments are worn only by persons of rank. The ear is decorated with Somali rings or red coral beads, the neck with necklaces of the same material, and the fore-arms with six or seven of the broad circles of buffalo and other dark horns prepared in Western India. Finally, stars are tattooed upon the bosom, the eyebrows are lengthened with dyes, the eyes fringed with *Kohl*, and the hands and feet stained with henna.

The female voice is harsh and screaming, especially when heard after the delicate organs of the Somal. The fair sex is occupied at home spinning cotton thread for weaving *Tobes*, sashes, and turbands; carrying their progeny perched upon their backs, they bring water from the wells in large gourds borne on the head; work in the gardens, and—the men considering, like the Abyssinians, such work a disgrace—sit and sell in the

long street which here represents the Eastern bazar. Chewing tobacco enables them to pass much of their time, and the rich diligently anoint themselves with ghi, whilst the poorer classes use remnants of fat from the lamps. Their freedom of manners renders a public flogging occasionally indispensable. Before the operation begins, a few gourds full of cold water are poured over their heads and shoulders, after which a single-thonged whip is applied with vigour.¹

Both sexes are celebrated for laxity of morals. High and low indulge freely in intoxicating drinks, beer, and mead. The Amir has established strict patrols, who unmercifully bastinado those caught in the streets after a certain hour. They are extremely bigoted, especially against Christians, the effect of their Abyssinian wars, and are fond of "Jihading" with the Gallas, over whom they boast many a victory. I have seen a letter addressed by the late Amir to the Hajj Sharmarkay, in which he boasts of having slain a thousand infidels, and, by way of bathos, begs for a few pounds of English gunpowder. The Harari hold foreigners in especial hate and contempt, and divide them into two orders, Arabs and Somal.² The latter,

1 When ladies are bastinadoed in more modest Persia, their hands are passed through a hole in the tent wall, and fastened for the infliction to a Falakah or pole outside.

2 The hate dates from old times. Abd al-Karim, uncle to the late Amir Abu Bakr, sent for sixty or seventy Arab mercenaries under Haydar Assal the Auliki, to save him against the Gallas. The matchlockmen failing in ammunition, lost twenty of their number in battle and retired to the town, where the Gallas, after capturing Abd al-Karim, and his brother Abd al-Rahman, seized the throne, and, aided by the citizens, attempted to massacre the strangers. These, however, defended themselves gallantly, and would have crowned the son of Abd al-Rahman, had he not in fear declined the dignity; they then drew their pay, and marched with all the honours of war to Zayla. Shortly before our arrival, the dozen of petty Arab pedlars at Harar, treacherous intriguers, like all

though nearly one third of the population, or 2500 souls, are, to use their own phrase, cheap as dust: their natural timidity is increased by the show of pomp and power, whilst the word "prison" gives them the horrors.

The other inhabitants are about 3000 Badawin, who "come and go." Up to the city gates the country is peopled by the Gallas. This unruly race requires to be propitiated by presents of cloth; as many as 600 Tobes are annually distributed amongst them by the Amir. Lately, when the smallpox, spreading from the city, destroyed many of their number, the relations of the deceased demanded and received blood-money; they might easily capture the place, but they preserve it for their own convenience. These Gallas are tolerably brave, avoid matchlock balls by throwing themselves upon the ground when they see the flash, ride well, use the spear skilfully, and although of proverbially bad breed, are favourably spoken of by the citizens. The Somal find no difficulty in travelling amongst them. I repeatedly heard at Zayla and at Harar that traders had visited the far West, traversing for seven months a country of pagans wearing golden bracelets,¹ till they reached the Salt Sea, upon which Franks sail in ships.²

their dangerous race, had been plotting against the Amir. One morning when they least expected it, their chief was thrown into a prison which proved his grave, and the rest were informed that any stranger found in the city should lose his head. After wandering some months among the neighbouring villages, they were allowed to return and live under surveillance. No one at Harar dared to speak of this event, and we were cautioned not to indulge our curiosity.

1 This agrees with the Hon. R. Curzon's belief in Central African "diggings." The traveller once saw an individual descending the Nile with a store of nuggets, bracelets, and gold rings similar to those used as money by the ancient Egyptians.

2 M. Krapf relates a tale current in Abyssinia; namely, that there is a remnant of the slave trade between Guineh (the Guinea coast) and Shoa. Connection between the east and west formerly

At Wilensi, one Mohammed, a Shaykhash, gave me his itinerary of fifteen stages to the sources of the Abbay or Blue Nile: he confirmed the vulgar Somali report that the Hawash and the Webbe Shebayli both take rise in the same range of well wooded mountains which gives birth to the river of Egypt.

The government of Harar is the Amir. These petty princes have a habit of killing and imprisoning all those who are suspected of aspiring to the throne.² Ahmad's greatgrandfather died in jail, and his father narrowly escaped the same fate. When the present Amir ascended the throne he was ordered, it is said, by the Makad or chief of the Nole Gallas, to release his prisoners, or to mount his horse and leave the city. Three of his cousins, however, were, when I visited Harar, in confinement: one of them since that time died, and has been buried in his fetters. The Somal declare that the state-dungeon of Harar is beneath the palace, and that he who once enters it, lives with unkempt beard and untrimmed nails until the day when death sets him free.

The Amir Ahmad's health is infirm. Some attribute his weakness to a fall from a horse, others declare him to have been poisoned by one of his wives.¹ I judged him consumptive. Shortly after my departure he was upon the point of death, and he afterwards sent for a physician to Aden. He has four wives. No. 1 is the daughter of

existed: in the time of John the Second, the Portuguese on the river Zaire in Congo learned the existence of the Abyssinian church. Travellers in Western Africa assert that Fakihs or priests, when performing the pilgrimage pass from the Fellatah country through Abyssinia to the coast of the Red Sea. And it has lately been proved that a caravan line is open from the Zanzibar coast to Benguela.

² All male collaterals of the royal family, however, are not imprisoned by law, as was formerly the case at Shoa.

the Jirad Hirsi; No. 2, a Sayyid woman of Harar; No. 3, an emancipated slave girl; and No. 4, a daughter of Jirad Abd al-Majid, one of his nobles. He has two sons, who will probably never ascend the throne; one is an infant, the other is a boy now about five years old.

The Amir Ahmad succeeded his father about three years ago. His rule is severe if not just, and it has all the *prestige* of secresy. As the Amharas say, the "belly of the Master is not known"¹: even the Jirad Mohammed, though summoned to council at all times, in sickness as in health, dares not offer uncalled-for advice, and the queen dowager, the Gisti Fatimah, was threatened with fetters if she persisted in interference. Ahmad's principal occupations are spying his many stalwart cousins, indulging in vain fears of the English, the Turks, and the Hajj Sharmarkay, and amassing treasure by commerce and escheats. He judges civil and religious causes in person, but he allows them with little interference to be settled by the Kazi, Abd al-Rahman bin Umar al-Harari: the latter, though a highly respectable person, is seldom troubled; rapid decision being the general predilection. The punishments, when money forms no part of them, are mostly according to Koranic code. The murderer is placed in the market street, blindfolded, and bound hand and foot; the nearest of kin to the deceased then strikes his neck with a sharp and heavy butcher's knife, and the corpse is given over to the relations for Moslem burial. If the blow prove ineffectual a pardon is generally granted. When a citizen draws dagger upon another or commits any petty offence, he is bastinadoed in a peculiar manner: two men ply their horsewhips upon his back and breast, and the prince, in whose presence the punish-

¹ This is a mere superstition; none but the most credulous can believe that a man ever lives after an Eastern dose.

² "The King's heart is inscrutable."

ment is carried out, gives the order to stop. Theft is visited with amputation of the hand. The prison is the award of state offenders: it is terrible, because the captive is heavily ironed, lies in a filthy dungeon, and receives no food but what he can obtain from his own family—seldom liberal under such circumstances—or buy or beg from his guards. Fines and confiscations, as usual in the East, are favourite punishments with the ruler. I met at Wilensi an old Harari, whose gardens and property had all been escheated, because his son fled from justice, after slaying a man. The Amir is said to have large hoards of silver, coffee, and ivory: my attendant the Hammal was once admitted into the inner palace, where he saw huge boxes of ancient fashion supposed to contain dollars. The only specie current in Harar is a diminutive brass piece called Mahallak¹—hand-worked and almost as artless a medium as a modern Italian coin. It bears on one side the words:

ضريبة الهر.

(Zaribet al-Harar, the coinage of Harar).

1 The name and coin are Abyssinian. According to Bruce,

20 Mahallaks are worth - - 1 Grush.

12 Grush „ „ - - 1 Miskal.

4 Miskal „ „ - - 1 Wakiyah (ounce).

At Harar twenty-two plantains (the only small change) = one Mahallak, twenty-two Mahallaks = one Ashrafi (now a nominal coin,) and three Ashrafi = one dollar.

Lieut. Cruttenden remarks, "The Ashrafi stamped at the Harar mint is a coin peculiar to the place. It is of silver and the twenty-second part of a dollar. The only specimen I have been able to procure bore the date of 910 of the Hagira, with the name of the Amir on one side, and, on its reverse, 'La Ilaha ill 'Allah.'" This traveller adds in a note, "the value of the Ashrafi changes with each successive ruler. In the reign of Emir Abd el Shukoor, some 200 years ago, it was of gold." At present the Ashrafi, as I have said above, is a fictitious medium used in accounts.

On the reverse is the date, A.H. 1248. The Amir pitilessly punishes all those who pass in the city any other coin.

The Amir Ahmad is alive to the fact that some state should hedge in a prince. Neither weapons nor rosaries are allowed in his presence; a chamberlain's robe acts as spittoon; whenever anything is given to or taken from him, his hand must be kissed; even on horseback two attendants fan him with the hems of their garments. Except when engaged on the Haronic visits which he, like his father,¹ pays to the streets and byways at night, he is always surrounded by a strong body guard. He rides to mosque escorted by a dozen horsemen, and a score of footmen with guns and whips precede him: by his side walks an officer shading him with a huge and heavily fringed red satin umbrella—from India to Abyssinia the sign of princely dignity. Even at his prayers two or three chosen matchlockmen stand over him with lighted fusees. When he rides forth in public, he is escorted by a party of fifty men: the running footmen crack their whips and shout "Let! Let!" (Go! Go!) and the citizens avoid stripes by retreating into the nearest house, or running into another street.

The army of Harar is not imposing. There are between forty and fifty matchlockmen of Arab origin, long settled in the place, and commanded by a veteran Maghrabi. They receive for pay one dollar's worth of holcus per annum, a quantity sufficient to afford five or six loaves a day: the luxuries of life must be provided by

¹ An old story is told of the Amir Abu Bakr, that during one of his nocturnal excursions, he heard three of his subjects talking treason, and coveting his food, his wife, and his throne. He sent for them next morning, filled the first with good things, and bastinadoed him for not eating more, flogged the second severely for being unable to describe the difference between his own wife and the princess, and put the third to death.

the exercise of some peaceful craft. Including slaves, the total of armed men may be two hundred: of these one carries a Somali or Galla spear, another a dagger, and a third a sword, which is generally the old German cavalry blade. Cannon of small calibre is supposed to be concealed in the palace, but none probably knows their use. The city may contain thirty horses, of which a dozen are royal property: they are miserable ponies, but well trained to the rocks and hills. The Galla Badawin would oppose an invader with a strong force of spearmen, the approaches to the city are difficult and dangerous, but it is commanded from the north and west, and the walls would crumble at the touch of a six-pounder. Three hundred Arabs and two gallopper guns would take Harar in an hour.

Harar is essentially a commercial town: its citizens live, like those of Zayla, by systematically defrauding the Galla Badawin, and the Amir has made it a penal offence to buy by weight and scale. He receives, as octroi, from eight to fifteen cubits of Cutch canvas for every donkey-load passing the gates, consequently the beast is so burdened that it must be supported by the drivers. Cultivators are taxed ten per cent., the general and easy rate of this part of Africa, but they pay in kind, which considerably increases the Government share. The greatest merchant may bring to Harar £50 worth of goods, and he who has £20 of capital is considered a wealthy man. The citizens seem to have a more than Asiatic apathy, even in pursuit of gain. When we entered, a caravan was to set out for Zayla on the morrow; after ten days, hardly one half of its number had mustered. The four marches from the city eastward are rarely made under a fortnight, and the average rate of their Kafilahs is not so high even as that of the Somal.

The principal exports from Harar are slaves, ivory,

coffee, tobacco, Wars (safflower or bastard saffron), Tobes and woven cottons, mules, holcus, wheat, "Karanji," a kind of bread used by travellers, ghi, honey, gums (principally mastic and myrrh), and finally sheep's fat and tallows of all sorts. The imports are American sheeting, and other cottons, white and dyed, muslins, red shawls, silks, brass, sheet copper, cutlery (generally the cheap German), Birmingham trinkets, beads and coral, dates, rice, and loaf sugar, gunpowder, paper, and the various other wants of a city in the wild.

Harar is still, as of old,¹ the great "half way house" for slaves from Zangaro, Gurague, and the Galla tribes, Alo and others²: Abyssinians and Amharas, the most valued,³ have become rare since the King of Shoa prohibited the exportation. Women vary in value from 100 to 400 Ashrafis, boys from 9 to 150: the worst are kept for domestic purposes, the best are driven and exported by the Western Arabs⁴ or by the subjects of

1 Al Makrizi informs us that in his day Hadiyah supplied the East with black Eunuchs, although the infamous trade was expressly forbidden by the Emperor of Abyssinia.

2 The Arusi Gallas are generally driven direct from Ugadayn to Berberah.

3 "If you want a brother (in arms)," says the Eastern proverb, "buy a Nubian, if you would be rich, an Abyssinian, and if you require an ass, a Sawahili (negroid)." Formerly a small load of salt bought a boy in Southern Abyssinia; many of them however, died on their way to the coast.

4 The Firman lately issued by the Sultan and forwarded to the Pasha of Jeddah for the Kaimakan and the Kazi of Meccah, has lately caused a kind of revolution in Western Arabia. The Olema and the inhabitants denounced the rescript as opposed to the Koran, and forced the magistrate to take sanctuary. The Kaimakan came to his assistance with Turkish troops; the latter, however, were soon pressed back into their fort. At this time, the Sharif Abd al-Muttalib arrived at Meccah, from Taif, and almost simultaneously Rashid

H. H. the Imam of Maskat, in exchange for rice and dates. I need scarcely say that commerce would thrive on the decline of slavery: whilst the Felateas or man-razzias are allowed to continue, it is vain to expect industry in the land.

Ivory at Harar amongst the Kafirs is a royal monopoly, and the Amir carries on the one-sided system of trade, common to African monarchs. Elephants abound in Jarjar, the Erar forest, and in the Harirah and other valleys, where they resort during the hot season, in cold descending to the lower regions. The Gallas hunt the animals and receive for the spoil a little cloth: the Amir sends his ivory to Berberah, and sells it by means of a Wakil or agent. The smallest kind is called "Ruba Aj" (Quarter Ivory), the better description "Nuss Aj" (Half Ivory), whilst "Aj," the best kind, fetches from thirty-two to forty dollars per Farasilah of 27 Arab pounds.¹

The coffee of Harar is too well known in the markets of Europe to require description: it grows in the gardens about the town, in greater quantities amongst the Western Gallas, and in perfection at Jarjar, a district of about seven days' journey from Harar on the Ifat road. It is said that the Amir withholds this

Pasha came from Constantinople with orders to seize him, send him to the capital, and appoint the Sharif Nazir to act until the nomination of a successor, the state prisoner Mohammed bin Aun.

The tumult redoubled. The people attributing the rescript to the English and French Consuls of Jeddah, insisted upon pulling down their flags. The Pasha took them under his protection, and on the 14th January, 1856, the "Queen" steamer was despatched from Bombay, with orders to assist the government and to suppress the contest.

¹ This weight, as usual in the East, varies at every port. At Aden the Farasilah is 27 lbs., at Zayla, 20 lbs., and at Berberah, 35 lbs.

valuable article, fearing to glut the Berberah market: he has also forbidden the Harash, or coffee cultivators, to travel lest the art of tending the tree be lost. When I visited Harar, the price per parcel of twenty-seven pounds was a quarter of a dollar, and the hire of a camel carrying twelve parcels to Berberah was five dollars: the profit did not repay labour and risk.

The tobacco of Harar is of a light yellow colour, with good flavour, and might be advantageously mixed with Syrian and other growths. The Alo, or Western Gallas, the principal cultivators, plant it with the holcus, and reap it about five months afterwards. It is cocked for a fortnight, the woody part is removed, and the leaf is packed in sacks for transportation to Berberah. At Harar, men prefer it for chewing as well as smoking; women generally use Surat tobacco. It is bought, like all similar articles, by the eye, and about seventy pounds are to be had for a dollar.

The Wars or Safflower is cultivated in considerable quantities around the city: an abundance is grown in the lands of the Gallas. It is sown when the heavy rains have ceased, and is gathered about two months afterwards. This article, together with slaves, forms the staple commerce between Berberah and Maskat. In Arabia, men dye with it their cotton shirts, women and children use it to stain the skin a bright yellow; besides the purpose of a cosmetic, it also serves as a preservative against cold. When Wars is cheap at Harar, a pound may be bought for a quarter of a dollar.

The Tobes and sashes of Harar are considered equal to the celebrated cloths of Shoa: hand-woven, they as far surpass, in beauty and durability, the vapid produce of European manufactories, as the perfect hand of man excels the finest machinery. On the windward coast, one of these garments is considered a handsome

present for a chief. The Harari Tobe consists of a double length of eleven cubits by two in breadth, with a border of bright scarlet, and the average value of a good article, even in the city, is eight dollars. They are made of the fine long-stapled cotton, which grows plentifully upon these hills, and are soft as silk, whilst their warmth admirably adapts them for winter wear. The thread is spun by women with two wooden pins; the loom is worked by both sexes.

Three caravans leave Harar every year for the Berberah market. The first starts early in January, laden with coffee, Tobes, Wars, ghi, gums, and other articles to be bartered for cottons, silks, shawls, and Surat tobacco. The second sets out in February. The principal caravan, conveying slaves, mules, and other valuable articles, enters Berberah a few days before the close of the season: it numbers about 3000 souls, and is commanded by one of the Amir's principal officers, who enjoys the title of Ebi or leader. Any or all of these kafilahs might be stopped by spending four or five hundred dollars amongst the Jibril Abokr tribe, or even by a sloop of war at the emporium. "He who commands at Berberah, holds the beard of Harar in his hand," is a saying which I heard even within the city walls.

The furniture of a house at Harar is simple—a few skins, and in rare cases a Persian rug, stools, coarse mats, and Somali pillows, wooden spoons, and porringers shaped with a hatchet, finished with a knife, stained red, and brightly polished. The gourd is a conspicuous article; smoked inside and fitted with a cover of the same material, it serves as cup, bottle, pipe, and water-skin: a coarse and heavy kind of pottery, of black or brown clay, is used by some of the citizens.

The inhabitants of Harar live well. The best meat, as in Abyssinia, is beef: it rather resembled,

however, in the dry season when I ate it, the lean and stringy sirloins of Old England in Hogarth's days. A hundred and twenty chickens, or sixty-six full-grown fowls, may be purchased for a dollar, and the citizens do not, like the Somal, consider them carrion. Goat's flesh is good, and the black-faced Berberah sheep, after the rains, is, here as elsewhere, delicious. The staff of life is holcus. Fruit grows almost wild, but it is not prized as an article of food: the plantains are coarse and bad, grapes seldom come to maturity; although the brab flourishes in every ravine, and the palm becomes a lofty tree, it has not been taught to fructify, and the citizens do not know how to dress, preserve or pickle their limes and citrons. No vegetables but gourds are known. From the cane, which thrives upon these hills, a little sugar is made: the honey of which, as the Abyssinians say, "the land stinks," is the general sweetener. The condiment of East Africa is red pepper.

.

To resume, dear L., the thread of our adventures at Harar.

Immediately after arrival, we were called upon by the Arabs, a strange mixture. One, the Haji Mukhtar, was a Maghrabi from Fez: an expatriation of forty years had changed his hissing Arabic as little as his "rocky face." This worthy had a coffee-garden assigned to him, as commander of the Amir's body-guard: he introduced himself to us, however, as a merchant, which led us to look upon him as a spy. Another, Haji Hasan, was a thorough-bred Persian: he seemed to know everybody, and was on terms of bosom friendship with half the world from Cairo to Calcutta, Moslem, Christian and Pagan. Amongst the rest was a boy from Meccah, a Maskat man, a native of Suez, and a citizen of Damascus: the others were Arabs from Al-Yaman. All

were most civil to us at first ; but, afterwards, when our interviews with the Amir ceased, they took alarm, and prudently cut us.

The Arabs were succeeded by the Somal, amongst whom the Hammal and Long Gulad found relatives, friends, and acquaintances, who readily recognized them as government servants at Aden. These visitors at first came in fear and trembling with visions of the Harar jail: they desired my men to return the visit by night, and made frequent excuses for apparent want of hospitality. Their apprehensions, however, soon vanished: presently they began to prepare entertainments, and, as we were without money, they willingly supplied us with certain comforts of life. Our three Habr Awal enemies, seeing the tide of fortune settling in our favour, changed their tactics: they threw the past upon their two Harari companions, and proposed themselves as Abbans on our return to Berberah. This offer was politely staved off; in the first place we were already provided with protectors, and secondly these men belonged to the Ayyal Shirdon, a clan most hostile to the Habr Girhajis. They did not fail to do us all the harm in their power, but again my good star triumphed.

After a day's repose, we were summoned by the Treasurer, early in the forenoon, to wait upon the Jirad Mohammed. Sword in hand, and followed by the Hammal and Long Gulad, I walked to the "palace," and entering a little ground-floor room on the right of and close to the audience-hall, found the minister sitting upon a large dais covered with Persian carpets. He was surrounded by six of his brother Jirads or councillors, two of them in turbands, the rest with bare and shaven heads: their Tobes, as is customary on such occasions of ceremony, were allowed to fall beneath the waist. The lower part of the hovel was covered with dependents, amongst whom my Somal took their seats: it seemed to

be customs' time, for names were being registered, and money changed hands. The *Grandeés* were eating *Kat*, or as it is here called "*Ját*."¹ One of the party prepared for the Prime Minister the tenderest twigs of the tree, plucking off the points of even the softest leaves. Another pounded the plant with a little water in a wooden mortar: of this paste, called "*Al-Madkuk*," a bit was handed to each person, who, rolling it into a ball, dropped it into his mouth. All at times, as is the custom, drank cold water from a smoked gourd, and seemed to dwell upon the sweet and pleasant draught. I could not but remark the fine flavour of the plant after the coarser quality grown in *Al-Yaman*. Europeans perceive but little effect from it—friend S. and I once tried in vain a strong infusion—the Arabs, however, unaccustomed to stimulants and narcotics, declare that, like opium eaters, they cannot live without the excitement. It seems to produce in them a manner of dreamy enjoyment, which, exaggerated by time and distance, may have given rise to that splendid myth the *Lotos*, and the *Lotophagi*. It is held by the *Olema* here as in Arabia, "*Akl al-Salikin*," or the Food of the Pious, and literati remark that it has the singular properties of enlivening the imagination, clearing the ideas, cheering the heart, diminishing sleep, and taking the place of food. The people of *Harar* eat it every day from 9 A.M. till near noon, when they dine and afterwards indulge in something stronger—millet-beer and mead.

The *Jirad*, after polite inquiries, seated me by his right hand upon the *Dais*, where I ate *Kat* and fingered my rosary, whilst he transacted the business of the day. Then one of the elders took from a little recess in the wall a large book, and uncovering it, began to recite a

¹ See Chap. iii. *Al-Makrizi*, describing the kingdom of *Zayla*, uses the *Harari*, not the Arabic term; he remarks that it is unknown to Egypt and Syria, and compares its leaf to that of the orange.

long Dua or Blessing upon the Prophet: at the end of each period all present intoned the response, "Allah bless our Lord Mohammed with his Progeny and his Companions, one and all!" This exercise lasting half an hour afforded me the opportunity—much desired—of making an impression. The reader, misled by a marginal reference, happened to say, "Angels, Men, and Jinnis:" the Jirad took the book and found written, "Men, Angels, and Jinnis." Opinions were divided as to the order of beings, when I explained that human nature, which amongst Moslems is *not* a little lower than the angelic, ranked highest, because of it were created prophets, apostles, and saints, whereas the other is but a "Wasitah" or connection between the Creator and his creatures. My theology won general approbation and a few kinder glances from the elders.

Prayer concluded, a chamberlain whispered the Jirad, who arose, deposited his black coral rosary, took up an inkstand, donned a white "Badan" or sleeveless Arab cloak over his cotton shirt, shuffled off the Dais into his slippers, and disappeared. Presently we were summoned to an interview with the Amir: this time I was allowed to approach the outer door with covered feet. Entering ceremoniously as before, I was motioned by the Prince to sit near the Jirad, who occupied a Persian rug on the ground to the right of the throne: my two attendants squatted upon the humbler mats in front and at a greater distance. After sundry inquiries about the changes that had taken place at Aden, the letter was suddenly produced by the Amir, who looked upon it suspiciously and bade me explain its contents. I was then asked by the Jirad whether it was my intention to buy and sell at Harar: the reply was, "We are no buyers nor sellers¹; we have become your guests to pay

¹ In conversational Arabic "we" is used without affectation for "I."

our respects to the Amir—whom may Allah preserve!—and that the friendship between the two powers may endure.” This appearing satisfactory, I added, in lively remembrance of the proverbial delays of Africa, where two or three months may elapse before a letter is answered or a verbal message delivered, that perhaps the Prince would be pleased to dismiss us soon, as the air of Harar was too dry for me, and my attendants were in danger of the small-pox, then raging in the town. The Amir, who was chary of words, bent towards the Jirad, who briefly ejaculated, “The reply will be vouchsafed:” with this unsatisfactory answer the interview ended.

Shortly after arrival, I sent my Salam to one of the Olema, Shaykh Jami of the Berteri Somal: he accepted the excuse of ill health, and at once came to see me. This personage appeared in the form of a little black man aged about forty, deeply pitted by small-pox, with a protruding brow, a tufty beard and rather delicate features: his hands and feet were remarkably small. Married to a descendant of the Sharif Yunis, he had acquired great reputation as an Alim or Savan, a peace-policy-man, and an ardent Moslem. Though an imperfect Arabic scholar, he proved remarkably well read in the religious sciences, and even the Meccans had, it was said, paid him the respect of kissing his hand during his pilgrimage. In his second character, his success was not remarkable, the principal results being a spear-thrust in the head, and being generally told to read his books and leave men alone. Yet he is always doing good “lillah,” that is to say, gratis and for Allah’s sake: his pugnacity and bluntness—the prerogatives of the “peaceful”—gave him some authority over the Amir, and he has often been employed on political missions amongst the different chiefs. Nor has his ardour for propagandism been thoroughly gratified. He commenced his travels with an intention of

winning the crown of glory without delay, by murdering the British resident at Aden¹: struck, however, with the order and justice of our rule, he changed his intentions and offered Al-Islam to the officer, who received it so urbane,ly, that the simple Eastern repenting having intended to cut the Kafir's throat, began to pray fervently for his conversion. Since that time he has made it a point of duty to attempt every infidel: I never heard, however, that he succeeded with a soul.

The Shaykh's first visit did not end well. He informed me that the old Osmanlis conquered Stambul in the days of Omar. I imprudently objected to the date, and he revenged himself for the injury done to his fame by the favourite ecclesiastical process of privily damning me for a heretic, and a worse than heathen. Moreover he had sent me a kind of ritual which I had perused in an hour and returned to him: this prepossessed the Shaykh strongly against me, lightly "skimming" books being a form of idleness as yet unknown to the ponderous East.

Our days at Harar were monotonous enough. In the morning we looked to the mules, drove out the cats—as great a nuisance here as at Aden—and ate for breakfast lumps of boiled beef with peppered holcus-scones. We were kindly looked upon by one Sultan, a sick and decrepid Eunuch, who having served five Amirs, was allowed to remain in the palace. To appearance he was mad: he wore upon his poll a motley scratch wig, half white and half black, like Day and Night in

¹ The Shaykh himself gave me this information. As a rule it is most imprudent for Europeans holding high official positions in these barbarous regions, to live as they do, unarmed and unattended. The appearance of utter security may impose, where strong motives for assassination are wanting. At the same time the practice has occasioned many losses which singly, to use an Indian statesman's phrase, would have "dimmed a victory."

masquerades. But his conduct was sane. At dawn he sent us bad plantains, wheaten crusts, and cups of unpalatable coffee-tea,¹ and, assisted by a crone more decrepid than himself, prepared for me his water-pipe, a gourd fitted with two reeds and a tile of baked clay by way of bowl: now he “knagged” at the slave girls, who were slow to work, then burst into a fury because some visitor ate Kat without offering it to him, or crossed the royal threshold in sandal or slipper. The other inmates of the house were Galla slave-girls, a great nuisance, especially one Berille, an unlovely maid, whose shrill voice and shameless manners were a sad scandal to pilgrims and pious Moslems.

About 8 A.M. the Somal sent us gifts of citrons, plantains, sugar cane, limes, wheaten bread, and stewed fowls. At the same time the house became full of visitors, Harari and others, most of them pretexting inquiries after old Sultan’s health. Noon was generally followed by a little solitude, the people retiring to dinner and siesta: we were then again provided with bread and beef from the Amir’s kitchen. In the afternoon the house again filled, and the visitors dispersed only for supper. Before sunset we were careful to visit the mules tethered in the court-yard; being half starved they often attempted to desert.²

1 In the best coffee countries, Harar and Al-Yaman, the berry is reserved for exportation. The Southern Arabs use for economy and health—the bean being considered heating—the Kishr or follicle. This in Harar is a woman’s drink. The men considering the berry too dry and heating for their arid atmosphere, toast the leaf on a girdle, pound it and prepare an infusion which they declare to be most wholesome, but which certainly suggests weak senna. The boiled coffee-leaf has been tried and approved of in England; we omit, however, to toast it.

2 In Harar a horse or a mule is never lost, whereas an ass straying from home is rarely seen again.

It was harvest home at Harar, a circumstance which worked us much annoy. In the mornings the Amir, attended by forty or fifty guards, rode to a hill north of the city, where he inspected his Galla reapers and threshers, and these men were feasted every evening at our quarters with flesh, beer, and mead.¹ The strong drinks caused many a wordy war, and we made a point of exhorting the pagans, with poor success I own, to purer lives.

We spent our *soirée* alternately bupreaching the Gallas, "chaffing" Mad Sa'id, who despite his seventy years was a hale old Badawi with a salt and sullen repartee, and quarrelling with the slave-girls. Berille the loud-lunged, or Aminah the pert, would insist upon extinguishing the fat-fed lamp long ere bed-time, or would enter the room singing, laughing, dancing, and clapping a measure with their palms, when, stoutly aided by old Sultan, who shrieked like a hyæna on these occasions, we ejected her in extreme indignation. All then was silence without: not so—alas!—within. Mad Sa'id snored fearfully, and Abtidon chatted half the night with some Badawi friend, who had dropped in to supper. On our hard couches we did not enjoy either the *noctes* or the *cænæ deorum*.

The even tenour of such days was varied by a perpetual reference to the rosary, consulting sooth-sayers,

1 This is the Abyssinian "Tej," a word so strange to European organs, that some authors write it "Zatsh." At Harar it is made of honey dissolved in about fifteen parts of hot water, strained and fermented for seven days with the bark of a tree called Kudidah; when the operation is to be hurried, the vessel is placed near the fire. Ignorant Africa can ferment, not distil, yet it must be owned she is skilful in her rude art. Every traveller has praised the honey-wine of the Highlands, and some have not scrupled to prefer it to champagne. It exhilarates, excites and acts as an aphrodisiac; the consequence is, that at Harar all men, pagans and sages, priests and rulers, drink it.

and listening to reports and rumours brought to us by the Somal in such profusion that we all sighed for a discontinuance. The Jirad Mohammed, excited by the Habr Awal, was curious in his inquiries concerning me: the astute Senior had heard of our leaving the End of Time with the Jirad Adan, and his mind fell into the fancy that we were transacting some business for the Hajj Sharmarkay, the popular bugbear of Harar. Our fate was probably decided by the arrival of a youth of the Ayyal Gedid clan, who reported that three brothers had landed in the Somali country, that two of them were anxiously awaiting at Berberah the return of the third from Harar, and that, though dressed like Moslems, they were really Englishmen in government employ. Visions of cutting off caravans began to assume a hard and palpable form: the Habr Awal ceased intriguing, and the Jirad Mohammed resolved to adopt the *suaviter in modo* whilst dealing with his dangerous guest.

Some days after his first visit, the Shaykh Jami, sending for the Hammal, informed him of an intended trip from Harar: my follower suggested that we might well escort him. The good Shaykh at once offered to apply for leave from the Jirad Mohammed; not, however, finding the minister at home, he asked us to meet him at the palace on the morrow, about the time of Kat-eating.

We had so often been disappointed in our hopes of a final "lay-public," that on this occasion much was not expected. However, about 6 A.M., we were all summoned and entering the Jirad's levee-room were, as usual, courteously received. I had distinguished his complaint—chronic bronchitis—and resolving to make a final impression, related to him all its symptoms, and promised, on reaching Aden, to send the different remedies employed by ourselves. He clung to the hope of escaping his sufferings, whilst the attendant courtiers looked on

approvingly, and begged me to lose no time. Presently the Jirad was sent for by the Amir, and after a few minutes I followed him, on this occasion alone. Ensued a long conversation about the state of Aden, of Zayla, of Berberah, and of Stambul. The chief put a variety of questions about Arabia, and every object there: the answer was that the necessity of commerce confined us to the gloomy rock. He used some obliging expressions about desiring our friendship, and having considerable respect for a people who built, he understood, large ships. I took the opportunity of praising Harar in cautious phrase, and especially of regretting that its coffee was not better known amongst the Franks. The small wizen-faced man smiled, as Moslems say, the smile of Omar¹: seeing his brow relax for the first time, I told him that being now restored to health, we requested his commands for Aden. He signified consent with a nod, and the Jirad, with many compliments, gave me a letter addressed to the Political Resident, and requested me to take charge of a mule as a present. I then arose, recited a short prayer, the gist of which was that the Amir's days and reign might be long in the land, and that the faces of his foes might be blackened here and hereafter, bent over his hand, and retired. Returning to the Jirad's levee-hut, I saw by the countenances of my two attendants that they were not a little anxious about the interview, and comforted them with the whispered word "Achha"—"all right!"

Presently appeared the Jirad, accompanied by two men, who brought my servants' arms, and the revolver

1 The Caliph Omar is said to have smiled once and wept once. The smile was caused by the recollection of his having eaten his paste-gods in the days of ignorance. The tear was shed in remembrance of having buried alive, as was customary amongst the Pagan Arabs, his infant daughter, who, whilst he placed her in the grave, with her little hands beat the dust off his beard and garment.

which I had sent to the prince. This was a *contretemps*. It was clearly impossible to take back the present, besides which, I suspected some finesse to discover my feelings towards him: the other course would ensure delay. I told the Jirad that the weapon was intended especially to preserve the Amir's life, and for further effect, snapped caps in rapid succession to the infinite terror of the august company. The minister returned to his master, and soon brought back the information that after a day or two another mule should be given to me. With suitable acknowledgments we arose, blessed the Jirad, bade adieu to the assembly, and departed joyful, the Hammal in his glee speaking broken English, even in the Amir's courtyard.

Returning home, we found the good Shaykh Jami, to whom we communicated the news with many thanks for his friendly aid. I did my best to smooth his temper about Turkish history, and succeeded. Becoming communicative, he informed me that the original object of his visit was the offer of good offices, he having been informed that in the town was a man who brought down the birds from heaven, and the citizens having been thrown into great excitement by the probable intentions of such a personage. Whilst he sat with us, Kabir Khalil, one of the principal Olema, and one Haji Abdullah, a Shaykh of distinguished fame who had been dreaming dreams in our favour, sent their salams. This is one of the many occasions in which, during a long residence in the East, I have had reason to be grateful to the learned, whose influence over the people when unbiassed by bigotry is decidedly for good. That evening there was great joy amongst the Somal, who had been alarmed for the safety of my companions; they brought them presents of Harari Tobes, and a feast of fowls, limes, and wheaten bread for the stranger.

On the 11th of January I was sent for by the Jirad

and received the second mule. At noon we were visited by the Shaykh Jami, who, after a long discourse upon the subject of Sufism,¹ invited me to inspect his books. When midday prayer was concluded we walked to his house, which occupies the very centre of the city: in its courtyard is "Gay Humburti," the historic rock upon which Saint Nur held converse with the Prophet Khizr. The Shaykh, after seating us in a room about ten feet square, and lined with scholars and dusty tomes, began reading out a treatise upon the genealogies of the Grand Masters, and showed me in half a dozen tracts the tenets of the different schools. The only valuable MS. in the place was a fine old copy of the Koran; the *Kamus* and the *Sihah* were there,² but by no means remarkable for beauty or correctness. Books at Harar are mostly antiques, copyists being exceedingly rare, and the square massive character is more like Cufic with diacritical points, than the graceful modern Naskhi. I could not, however, but admire the bindings: no Eastern country save Persia surpasses them in strength and appearance. After some desultory conversation the Shaykh ushered us into an inner room, or rather a dark closet partitioned off from the study, and ranged us around the usual dish of boiled beef, holcus bread, and red pepper. After returning to the study we sat for a few minutes—Easterns rarely remain long after dinner—and took leave, saying that we must call upon the Jirad Mohammed.

Nothing worthy of mention occurred during our final visit to the minister. He begged me not to forget his remedies when we reached Aden: I told him that without further loss of time we would start on the morrow, Friday, after prayers, and he simply ejaculated,

1 The Eastern parent of Free-Masonry.

2 Two celebrated Arabic dictionaries.

"It is well, if Allah please!" Scarcely had we returned home, when the clouds, which had been gathering since noon, began to discharge heavy showers, and a few loud thunder-claps to reverberate amongst the hills. We passed that evening surrounded by the Somal, who charged us with letters and many messages to Berberah. Our intention was to mount early on Friday morning. When we awoke, however, a mule had strayed and was not brought back for some hours. Before noon Shaykh Jami called upon us, informed us that he would travel on the most auspicious day—Monday—and exhorted us to patience, deprecating departure upon Friday, the Sabbath. Then he arose to take leave, blessed us at some length, prayed that we might be borne upon the wings of safety, again advised Monday, and promised at all events to meet us at Wilensi.

I fear that the Shaykh's counsel was on this occasion likely to be disregarded. We had been absent from our goods and chattels a whole fortnight: the people of Harar are famously fickle; we knew not what the morrow might bring forth from the Amir's mind—in fact, all these African cities are prisons on a large scale, into which you enter by your own will, and, as the significant proverb says, you leave by another's. However, when the mosque prayers ended, a heavy shower and the stormy aspect of the sky preached patience more effectually than did the divine: we carefully tethered our mules, and unwillingly deferred our departure till next morning.

CHAPTER IX.

A RIDE TO BERBERAH.

LONG before dawn on Saturday, 13th January, the mules were saddled, bridled, and charged with our scanty luggage. After a hasty breakfast we shook hands with old Sultan the Eunuch, mounted and pricked through the desert streets. Suddenly my weakness and sickness left me—so potent a drug is joy!—and, as we passed the gates loudly salaming to the warders, who were crouching over the fire inside, a weight of care and anxiety fell from me like a cloak of lead.

Yet, dear L., I had time, on the top of my mule for musing upon how melancholy a thing is success. Whilst failure inspirits a man, attainment reads the sad prosy lesson that all our glories

“Are shadows, not substantial things.”

Truly said the sayer, “disappointment is the salt of life”—a salutary bitter which strengthens the mind for fresh exertion, and gives a double value to the prize.

This shade of melancholy soon passed away. The morning was beautiful. A cloudless sky, then untarnished by sun, tinged with reflected blue the mist-crowns of the distant peaks and the smoke wreaths hanging round the sleeping villages, and the air was a cordial after the rank atmosphere of the town. The dew hung in large diamonds from the coffee trees, the spur-fowl

crew blithely in the bushes by the way-side:—briefly, never did the face of Nature appear to me so truly lovely.

We hurried forward, unwilling to lose time and fearing the sun of the Erar valley. With arms cocked, a precaution against the possibility of Galla spears in ambuscade, we crossed the river, entered the yawning chasm and ascended the steep path. My companions were in the highest spirits, nothing interfered with the general joy but the villain Abtidon, who loudly boasted in a road crowded with market people, that the mule which he was riding had been given to us by the Amir as a Jizyah or tribute. The Hammal, direfully wrath, threatened to shoot him upon the spot, and it was not without difficulty that I calmed the storm.

Passing Gafra we ascertained from the Midgans that the Jirad Adan had sent for my books and stored them in his own cottage. We made in a direct line for Kondura. At one P.M. we safely threaded the Galla's pass, and about an hour afterwards we exclaimed "Alhamdolillah" at the sight of Sagharrah and the distant Marah Prairie. Entering the village we discharged our fire-arms: the women received us with the Masharrad or joy-cry, and as I passed the enclosure the Jiradah Khayrah performed the "Fola" by throwing over me some handfuls of toasted grain.¹ The men gave cordial *poignées de mains*, some danced with joy to see us return alive; they had heard of our being imprisoned, bastinadoed, slaughtered; they swore that the Jirad was raising an army to rescue or revenge us—in fact, had we been their kinsmen more excitement could not have been displayed. Lastly, in true humility, crept forward the End of Time, who, as he kissed my

¹ It is an Arab as well as a Somali ceremony to throw a little Kaliyah or Salul (toasted grain) over the honoured traveller when he enters hut or tent.

hand, was upon the point of tears: he had been half-starved, despite his dignity as Sharmarkay's Mercury, and had spent his weary nights and days reciting the chapter Y.S. and fumbling the rosary for omens. The Jirad, he declared, would have given him a sheep and one of his daughters to wife, temporarily, but Shirwa had interfered, he had hindered the course of his sire's generosity: "Curséd be he," exclaimed the End of Time, "who with dirty feet defiles the pure water of the stream!"

We entered the smoky cottage. The Jirad and his sons were at Wilensi settling the weighty matter of a caravan which had been plundered by the Usbayhan tribe—in their absence the good Khayrah and her daughters did the duties of hospitality by cooking rice and a couple of fowls. A pleasant evening was spent in recounting our perils as travellers will do, and complimenting one another upon the power of our star.

At eight the next morning we rode to Wilensi. As we approached it all the wayfarers and villagers inquired Hibernically if we were the party that had been put to death by the Amir of Harar. Loud congratulations and shouts of joy awaited our arrival. The Kalandar was in a paroxysm of delight: both Shahrazad and Dunyazad were affected with giggling and what might be blushing. We reviewed our property and found that the One-eyed had been a faithful steward, so faithful indeed, that he had well nigh starved the two women. Presently appeared the Jirad and his sons bringing with them my books; the former was at once invested with a gaudy Abyssinian Tobe of many colours, in which he sallied forth from the cottage the admired of all admirers. The pretty wife Sadiyah and the good Khayrah were made happy by sundry gifts of huge Birmingham ear-rings, brooches and bracelets, scissors, needles, and thread. The evening as usual ended in a feast.

We halted a week at Wilensi to feed—in truth my companions had been faring leniently at Harar—and to lay in stock and strength for the long desert march before us. A Somali was despatched to the city under orders to load an ass with onions, tobacco, spices, wooden platters, and Karanji,¹ which our penniless condition had prevented our purchasing. I spent the time collecting a vocabulary of the Harari tongue under the auspices of Mad Sa'id and Ali the poet, a Somali educated at the Alma Mater. He was a small black man, long-headed, and long-backed, with remarkably prominent eyes, a bulging brow, nose pertly turned up, and lean jaws almost unconscious of beard. He knew the Arabic, Somali, Galla, and Harari languages, and his acuteness was such, that I found no difficulty in what usually proves the hardest task—extracting the grammatical forms. “A poet, the son of a Poet,” to use his own phrase, he evinced a Horatian respect for the beverage which bards love, and his discourse, whenever it strayed from the line of grammar, savoured of over reverence for the goddess whom Pagans associated with Bacchus and Ceres. He was also a patriot and a Tyrtæus. No clan ever attacked his Girhis without smarting under terrible sarcasms, and his sneers at the young warriors for want of ardour in resisting Gudabirsi encroachments were quoted as models of the “withering.” Stimulated by the present of a Tobe, he composed a song in honour of the pilgrim: I will offer a literal translation of the exordium, though sentient of the fact that modesty shrinks from such quotations.

“Formerly, my sire and self held ourselves songsters:

Only to-day, however, I really begin to sing.

At the order of Abdullah, Allah sent, my tongue is loosed,

¹ Bread made of holcus grain dried and broken into bits; it is thrown into broth or hot water, and thus readily supplies the traveller with a wholesome *panade*.

The son of the Kuraysh by a thousand generations,
 He hath visited Audal, and Sahil and Adari¹;
 A hundred of his ships float on the sea;
 His intellect," &c., &c., &c.

When not engaged with Ali the Poet I amused myself by consoling Mad Sa'id, who was deeply afflicted, his son having received an ugly stab in the shoulder. Thinking, perhaps, that the Senior anticipated some evil results from the wound, I attempted to remove the impression. "Alas, O Hajj!" groaned the old man, "it is not that!—how can the boy be *my* boy, I who have ever given instead of receiving stabs?" nor would he be comforted, on account of the youth's progeniture. At other times we summoned the heads of the clans and proceeded to write down their genealogies. This always led to a scene beginning with piano, but rapidly rising to the *strepitoso*. Each tribe and clan wished to rank first, none would be even second—what was to be done? When excitement was at its height, the paper and pencil were torn out of my hand, stubbly beards were pitilessly pulled, and daggers half started from their sheaths. These quarrels were, however, easily composed, and always passed off in storms of abuse, laughter, and derision.

With the end of the week's repose came Shaykh Jami, the Berteri, equipped as a traveller with sword, praying-skin, and water-bottle. This bustling little divine, whose hobby it was to make every man's business his own, was accompanied by his brother, in nowise so prayerful a person, and by four burly, black-looking Widads, of whose birth, learning, piety, and virtues he spoke in terms eloquent. I gave them a

¹ The Somal invariably call Berberah the "Sahil," (meaning in Arabic the sea-shore,) as Zayla with them is "Audal," and Harar "Adari."

supper of rice, ghi, and dates in my hut, and with much difficulty excused myself on plea of ill health from a Samrah or night's entertainment—the chaunting some serious book from evening even to the small hours. The Shaykh informed me that his peaceful errand on that occasion was to determine a claim of blood-money amongst the neighbouring Badawin. The case was rich in Somali manners. One man gave medicine to another who happened to die about a month afterwards: the father of the deceased at once charged the mediciner with poisoning, and demanded the customary fine. Mad Sa'id grumbled certain disrespectful expressions about the propriety of divines confining themselves to prayers and Koran, whilst the Jirad Adan, after listening to the Shaykh's violent denunciation of the Somali doctrine, "Fire, but not shame!"¹ conducted his head-scratcher, and with sly sarcasm declared that he had been Islamized afresh that day.

On Sunday, the 21st of January, our messenger returned from Harar, bringing with him supplies for the road: my vocabulary was finished, and as nothing delayed us at Wilensi, I determined to set out the next day. When the rumour went abroad every inhabitant of the village flocked to our hut, with the view of seeing what he could beg or borrow: we were soon obliged to close it, with peremptory orders that none be admitted but the Shaykh Jami. The divine appeared in the afternoon accompanied by all the incurables of the country side: after hearing the tale of the blood-money, I determined that talismans were the best and safest medicines in those mountains. The Shaykh at first doubted their efficacy. But when my diploma as a master Sufi was exhibited, a new light broke upon him and his attendant Widads.

1 "Al-Nár wa lá al-Ar," an Arabic maxim, somewhat more forcible than our "death rather than dishonour"—"Hell with Honour."

"Verily he hath declared himself this day!" whispered each to his neighbour, still sorely mystified. Shaykh Jami carefully inspected the document, raised it reverently to his forehead, and muttered some prayers: he then in humble phrase begged a copy, and required from me "Ijazah" or permission to act as master. The former request was granted without hesitation, about the latter I preferred to temporize: he then owned himself my pupil, and received, as a well-merited acknowledgment of his services, a pencil and a silk turband.

The morning fixed for our departure came; no one, however, seemed ready to move. The Hammal, who but the night before had been full of ardour and activity, now hung back; we had no coffee, no water-bags, and Dunyazad had gone to buy gourds in some distant village. This was truly African: twenty-six days had not sufficed to do the work of a single watch! No servants had been procured for us by the Jirad, although he had promised a hundred whenever required. Long Gulad had imprudently lent his dagger to the smooth-tongued Yusuf Dira, who hearing of the departure, naturally absconded. And, at the last moment, one Abdi Aman, who had engaged himself at Harar as guide to Berberah for the sum of ten dollars, asked a score.

A display of energy was clearly necessary. I sent the Jirad with directions to bring the camels at once, and ordered the Hammal to pull down the huts. Abdi Aman was told to go to Harar—or the other place—Long Gulad was promised another dagger at Berberah; a message was left directing Dunyazad to follow, and the word was given to load.

By dint of shouting and rough language, the caravan was ready at 9 A.M. The Jirad Adan and his ragged tail leading, we skirted the eastern side of Wilensi, and our heavily laden camels descended with

pain the rough and stony slope of the wide Kloof dividing it from the Marar Prairie. At 1 P.M. the chief summoned us to halt: we pushed on, however, without regarding him. Presently, Long Gulad and the End of Time were missing; contrary to express orders they had returned to seek the dagger. To ensure discipline, on this occasion I must have blown out the long youth's brains, which were, he declared, addled by the loss of his weapon: the remedy appeared worse than the disease.

Attended only by the Hammal, I entered with pleasure the Marar Prairie. In vain the Jirad entreated us not to venture upon a place swarming with lions; vainly he promised to kill sheep and oxen for a feast;—we took abrupt leave of him, and drove away the camels.

Journeying slowly over the skirt of the plain, when rejoined by the truants, we met a party of travellers, who, as usual, stopped to inquire the news. Their chief, mounted upon an old mule, proved to be Madar Farih, a Somali well known at Aden. He consented to accompany us as far as the halting place, expressed astonishment at our escaping Harar, and gave us intelligence which my companions judged grave. The Jirad Hirsi of the Berteri, amongst whom Madar had been living, was incensed with us for leaving the direct road. Report informed him, moreover, that we had given 600 dollars and various valuables to the Jirad Adan—Why then had he been neglected? Madar sensibly advised us to push forward that night, and to 'ware the bush, whence Midgans might use their poisoned arrows.

We alighted at the village formerly beneath Gurays, now shifted to a short distance from those hills. Presently appeared Dunyazad, hung round with gourds and swelling with hurt feelings: she was accompanied by Dahabo, sister of the valiant Beuh, who, having for

ever parted from her graceless husband, the Jirad, was returning under our escort to the Gurgi of her family. Then came Yusuf Dira with a smiling countenance and smooth manners, bringing the stolen dagger and many excuses for the mistake; he was accompanied by a knot of kinsmen deputed by the Jirad as usual for no good purpose. That worthy had been informed that his Berteri rival offered a hundred cows for our persons, dead or alive: he pathetically asked my attendants "Do you love your pilgrim?" and suggested that if they did so, they might as well send him a little more cloth, upon the receipt of which he would escort us with fifty horsemen.

My Somal lent a willing ear to a speech which smelt of falsehood a mile off: they sat down to debate; the subject was important, and for three mortal hours did that palaver endure. I proposed proceeding at once. They declared that the camels could not walk, and that the cold of the prairie was death to man. Pointing to a caravan of grain-carriers that awaited our escort, I then spoke of starting next morning. Still they hesitated. At length darkness came on, and knowing it to be a mere waste of time to debate over night about dangers to be faced next day, I ate my dates and drank my milk, and lay down to enjoy tranquil sleep in the deep silence of the desert.

The morning of the 23rd of January found my companions as usual in a state of faint-heartedness. The Hammal was deputed to obtain permission for fetching the Jirad and all the Jirad's men. This was positively refused. I could not, however, object to sending sundry Tobes to the cunning idiot, in order to back up a verbal request for the escort. Thereupon Yusuf Dira, Madar Farih, and the other worthies took leave, promising to despatch the troop before noon: I saw them depart with pleasure, feeling that we had bidden adieu to the Girhis.

The greatest danger we had run was from the Jirad Adan, a fact of which I was not aware till some time after my return to Berberah: he had always been plotting an *avanie* which, if attempted, would have cost him dear, but at the same time would certainly have proved fatal to us.

Noon arrived, but no cavalry. My companions had promised that if disappointed they would start before nightfall and march till morning. But when the camels were sent for, one, as usual if delay was judged advisable, had strayed: they went in search of him, so as to give time for preparation to the caravan. I then had a sharp explanation with my men, and told them in conclusion that it was my determination to cross the Prairie alone, if necessary, on the morrow.

That night heavy clouds rolled down from the Gurays Hills, and veiled the sky with a deeper gloom. Presently came a thin streak of blue lightning and a roar of thunder, which dispersed like flies the mob of gazers from around my Gurgi; then rain streamed through our hut as though we had been dwelling under a system of cullenders. Dunyazad declared herself too ill to move; Shahrazad swore that she would not work: briefly, that night was by no means pleasantly spent.

At dawn, on the 24th, we started across the Marar Prairie with a caravan of about twenty men and thirty women, driving camels, carrying grain, asses, and a few sheep. The long straggling line gave a "wide berth" to the doughty Hirsi and his Berteris, whose camp-fires were clearly visible in the morning grey. The air was raw; piles of purple cloud settled upon the hills, whence cold and damp gusts swept the plain; sometimes we had a shower, at others a Scotch mist, which did not fail to penetrate our thin raiment. My people trembled, and their teeth chattered as though they were walking upon ice. In our slow course we passed herds of quagga and

gazelles, but the animals were wild, and both men and mules were unequal to the task of stalking them. About midday we closed up, for our path wound through the valley wooded with *Acacia*—fittest place for an ambuscade of archers. We dined in the saddle on huge lumps of sun-dried beef, and bits of gum gathered from the trees.

Having at length crossed the prairie without accident, the caravan people shook our hands, congratulated one another, and declared that they owed their lives to us. About an hour after sunset we arrived at Abtidon's home, a large kraal at the foot of the Konti cone: fear of lions drove my people into the enclosure, where we passed a night of scratching. I was now haunted by the dread of a certain complaint for which sulphur is said to be a specific. This is the pest of the inner parts of Somali-land; the people declare it to arise from flies and fleas: the European would derive it from the deficiency, or rather the impossibility, of ablutions.

"Allah help the Goer, but the Return is Rolling:" this adage was ever upon the End of Time's tongue, yet my fate was apparently an exception to the general rule. On the 25th January, we were delayed by the weakness of the camels, which had been half starved in the Girhi mountains. And as we were about to enter the lands of the Habr Awal,¹ then at blood feud with my men, all

1 This is the second great division of the Somal people, the father of the tribe being Awal, the cadet of Ishak al-Hazrami.

The Habr Awal occupy the coast from Zayla and Siyaro to the lands bordering upon the Berteri tribe. They own the rule of a Jirad, who exercises merely a nominal authority. The late chief's name was "Bon," he died about four years ago, but his children have not yet received the turband. The royal race is the Ayyal Abdillah, a powerful clan extending from the Dabasanis Hills to near Jigjiga, skirting the Marar Prairie.

The Habr Awal are divided into a multitude of clans: of these I shall specify only the principal, the subject of the maritime Somal

Habr Girhajis, probably a week would elapse before we could provide ourselves with a fit and proper protector. Already I had been delayed ten days after the appointed time, my comrades at Berberah would be apprehensive of accidents, and although starting from Wilensi we had resolved to reach the coast within the fortnight, a month's march was in clear prospect.

Whilst thus chewing the cud of bitter thought where thought was of scant avail, suddenly appeared the valiant Beuh, sent to visit us by Dahabo his gay sister. He informed us that a guide was in the neighbourhood, and the news gave me an idea. I proposed that he should escort the women, camels, and baggage under the command of the Kalandar to Zayla, whilst we, mounting our mules and carrying only our arms and provisions for four days, might push through the lands of the Habr Awal. After some demur all consented.

It was not without apprehension that I pocketed all my remaining provisions, five biscuits, a few limes, and sundry lumps of sugar. Any delay or accident to our mules would starve us; in the first place, we were about to traverse a desert, and secondly where Habr Awal were, they would not sell meat or milk to Habr Girhajis. My attendants provided themselves with a small provision of sun-dried beef, grain, and sweetmeats: only one water-bottle, however was found amongst the whole party. We arose at dawn after a wet night on the 26th January, but we did not start till 7 A.M., the reason being that all the party, the Kalandar, Shahrazad and Dunyazad,

being already familiar to our countrymen. The Ísa Musa inhabit part of the mountains south of Berberah. The Mikahil tenant the lowlands on the coast from Berberah to Siyaro. Two large clans, the Ayyal Yunis and the Ayyal Ahmad, have established themselves in Berberah and at Bulhar. Besides these are the Ayyal Abdillah Sa'ad, the Ayyal Jira'ato, who live amongst the Ayyal Yunis—the Bahgobo and the Ayyal Hamid.

claimed and would have his or her several and distinct palaver.

Having taken leave of our friends and property,¹ we spurred our mules, and guided by Beuh, rode through cloud and mist towards Koralay the Saddle-back hill. After an hour's trot over rugged ground falling into the Harawwah valley, we came to a Gudabirsi village, where my companions halted to inquire the news, also to distend their stomachs with milk. Thence we advanced slowly, as the broken path required, through thickets of wild henna to the kraal occupied by Beuh's family. At a distance we were descried by an old acquaintance, Fahi, who straightways began to dance like a little Polyphemus, his shock-wig waving in the air: plentiful potations of milk again delayed my companions, who were now laying in a four days' stock.

Remounting, we resumed our journey over a mass of rock and thicket, watered our mules at holes in a Fiumara, and made our way to a village belonging to the Ugaz or chief of the Gudabirsi tribe. He was a middle-aged man of ordinary presence, and he did not neglect to hold out his hand for a gift which we could not but refuse. Halting for about an hour, we persuaded a guide, by the offer of five dollars and a pair of cloths, to accompany us. "Dubayr"—the Donkey—who belonged to the Bahgobo clan of the Habr Awal, was a "long Lankin," unable like all these Badawin, to endure fatigue. He could not ride, the saddle cut him, and he found his mule restive; lately married, he was incapacitated for walking, and he

¹ My property arrived safe at Aden after about two months. The mule left under the Kalandar's charge never appeared, and the camels are, I believe, still grazing among the Ísa. The fair Shahrazad, having amassed a little fortune, lost no time in changing her condition, an example followed in due time by Dunyazad. And the Kalandar after a visit to Aden, returned to electrify his Zayla friends with long and terrible tales of travel.

sadly suffered from thirst. The Donkey little knew, when he promised to show Berberah on the third day what he had bound himself to perform: after the second march he was induced, only by the promise of a large present, and one continual talk of food, to proceed, and often he threw his lengthy form upon the ground, groaning that his supreme hour was at hand. In the land which we were to traverse every man's spear would be against us. By way of precaution, we ordered our protector to choose desert roads and carefully to avoid all kraals. At first, not understanding our reasons, and ever hankering after milk, he could not pass a thorn fence without eyeing it wistfully. On the next day, however, he became more tractable, and before reaching Berberah he showed himself, in consequence of some old blood feud, more anxious even than ourselves to avoid villages.

Remounting, under the guidance of the Donkey, we resumed our eastward course. He was communicative even for a Somali, and began by pointing out, on the right of the road, the ruins of a stone-building, called, as customary in these countries, a fort. Beyond it we came to a kraal, whence all the inhabitants issued with shouts and cries for tobacco. Three o'clock P. M. brought us to a broad Fiumara choked with the thickest and most tangled vegetation: we were shown some curious old Galla wells, deep holes about twenty feet in diameter, excavated in the rock; some were dry, others overgrown with huge creepers, and one only supplied us with tolerable water. The Gudabirsi tribe received them from the Girhi in lieu of blood-money: beyond this watercourse, the ground belongs to the Rer Yunis Jibril, a powerful clan of the Habr Awal, and the hills are thickly studded with thorn-fence and kraal.

Without returning the salutations of the Badawin, who loudly summoned us to stop and give them the news, we trotted forwards in search of a deserted sheep-

fold. At sunset we passed, upon an eminence on our left, the ruins of an ancient settlement, called after its patron Saint, Ao Barhi : and both sides of the mountain road were flanked by tracts of prairie-land, beautifully purpling in the evening air. After a ride of thirty-five miles, we arrived at a large fold, where, by removing the inner thorn-fences, we found fresh grass for our starving beasts. The night was raw and windy, and thick mists deepened into a drizzle, which did not quench our thirst, but easily drenched the saddle cloths, our only bedding. In one sense, however, the foul weather was propitious to us. Our track might easily have been followed by some enterprising son of Yunis Jibril ; these tracts of thorny bush are favourite places for cattle lifting ; moreover the fire was kept blazing all night, yet our mules were not stolen.

We shook off our slumbers before dawn on the 27th. I remarked near our resting-place, one of those detached heaps of rock, common enough in the Somali country : at one extremity a huge block projects upwards, and suggests the idea of a gigantic canine tooth. The Donkey declared that the summit still bears traces of building, and related the legend connected with Moga Madir.¹ There, in times of old, dwelt a Galla maiden whose eye could distinguish a plundering party at a distance of five days' march. The enemies of her tribe, after sustaining heavy losses, hit upon the expedient of an attack, not *en chemise*, but with their heads muffled in bundles of hay. When Moga, the maiden, informed her sire and clan that a prairie was on its way towards the hill, they deemed her mad ; the manœuvre succeeded, and the unhappy seer lost her life. The legend interested me by its wide diffusion. The history of Zarka, the blue-eyed witch of the Jadis tribe, who seized Yamamah by

1 " Moga's eye-tooth."

her gramarye, and our Scotch tale of Birnam wood's march, are Asiatic and European facsimiles of African "Moga's Tooth."

At 7 A.M. we started through the mist, and trotted eastwards in search of a well. The guide had deceived us: the day before he had promised water at every half mile; he afterwards owned with groans that we should not drink before nightfall. These people seem to lie involuntarily: the habit of untruth with them becomes a second nature. They deceive without object for deceit, and the only way of obtaining from them correct information is to inquire, receive the answer, and determine it to be diametrically opposed to fact.

I will not trouble you, dear L., with descriptions of the uniform and uninteresting scenery through which we rode—horrid hills upon which withered aloes brandished their spears, plains apparently rained upon by a shower of stones, and rolling ground abounding only with thorns like the "wait-a-bits" of Kafir land, created to tear man's skin or clothes. Our toil was rendered doubly toilsome by the Eastern travellers' dread—the demon of Thirst rode like Care behind us. For twenty-four hours we did not taste water, the sun parched our brains, the mirage mocked us at every turn, and the effect was a species of monomania. As I jogged along with eyes closed against the fiery air, no image unconnected with the want suggested itself. Water ever lay before me—water lying deep in the shady well—water in streams bubbling icy from the rock—water in pellucid lakes inviting me to plunge and revel in their treasures. Now an Indian cloud was showering upon me fluid more precious than molten pearl, then an invisible hand offered a bowl for which the mortal part would gladly have bartered years of life. Then—drear contrast!—I opened my eyes to a heat-reeking plain, and a sky of that eternal metallic blue so lovely to painter and poet,

so blank and death-like to us, whose *χαλον* was tempest, rain-storm, and the huge purple nimbus. I tried to talk—it was in vain, to sing in vain, vainly to think; every idea was bound up in one subject, water.¹

As the sun sank into the East we descended the wide Gogaysa valley. With unspeakable delight we saw in the distance a patch of lively green: our animals scented the blessing from afar, they raised their drooping ears, and started with us at a canter, till, turning a corner, we suddenly sighted sundry little wells. To spring from the saddle, to race with our mules, who now feared not the crumbling sides of the pits, to throw ourselves into the muddy pools, to drink a long slow draught, and to dash the water over our burning faces, took less time to do than to recount. A calmer inspection showed a necessity for caution—the surface was alive with tadpoles and insects: prudence, however, had little power at that time, we drank, and drank, and then drank again. As our mules had fallen with avidity upon the grass, I proposed to pass a few hours near the well. My companions, however, pleading the old fear of lions, led the way to a deserted kraal upon a neighbouring hill. We had marched about thirty miles eastward, and had entered a safe country belonging to the Bahgoba, our guide's clan.

At sunrise on the 28th of January, the Donkey, whose limbs refused to work, was lifted into the saddle, declaring that the white man must have been sent from heaven, as a special curse upon the children of Ishak. We started, after filling the water-bottle, down the Gogaysa valley. Our mules were becoming foot-sore,

¹ As a rule, twelve hours without water in the desert during hot weather, kill a man. I never suffered severely from thirst but on this occasion; probably it was in consequence of being at the time but in weak health.

and the saddles had already galled their backs; we were therefore compelled to the additional mortification of travelling at snail's pace over the dreary hills, and through the uninteresting bush.

About noon we entered Wady Danan, or "The Sour," a deep chasm in the rocks; the centre is a winding sandy watercourse, here and there grassy with tall rushes, and affording at every half mile a plentiful supply of sweet water. The walls of the ravine are steep and rugged, and the thorny jungle clustering at the sides gives a wild appearance to the scene. Traces of animals, quagga and gazelle, everywhere abounded: not being however, in "Dianic humour," and unwilling to apprise Badawin of our vicinity, I did not fire a shot. As we advanced, large trees freshly barked and more tender plants torn up by the roots, showed the late passage of a herd of elephants: my mule, though the bravest of our beasts, was in a state of terror all the way. The little grey honey-bird¹ tempted us to wander

1 I have never shot this feathered friend of man, although frequent opportunities presented themselves. He appears to be the Cuculus Indicator (le Concou Indicateur) and the Om-Shlanvo of the Kafirs; the Somal call him Maris. Described by Father Lobo and Bruce, he is treated as a myth by Le Vaillant; M. Wiedman makes him cry "Shirt! Shirt! Shirt!" Dr. Sparrman "Tcherr! Tcherr!" Mr. Delegorgue "Chir! Chir! Chir!" His note suggested to me the shrill chirrup of a sparrow, and his appearance that of a greenfinch.

Buffon has repeated what a traveller had related, namely, that the honey-bird is a little traitor who conducts men into ambuscades prepared by wild beasts. The Lion-Slayer in S. Africa asserts it to be the belief of Hottentots and the interior tribes, that the bird often lures the unwary pursuer to danger, sometimes guiding him to the midday retreat of a grizzly lion, or bringing him suddenly upon the den of the crouching panther. M. Delegorgue observes that the feeble bird probably seeks aid in removing carrion for the purpose of picking up flies and worms; he acquits him of malice prepense, believing that where the prey is, there carnivorous beasts may be met. The Somal, however, carry their superstition still farther.

with all his art: now he sat upon the nearest tree chirping his invitation to a feast, then he preceded us with short jerking flights to point out the path. My people, however, despite the fondness for honey inherent in the Somali palate,¹ would not follow him, deciding that on this occasion his motives for inviting us were not of the purest.

Emerging from the valley, we urged on our animals over comparatively level ground, in the fallacious hope of seeing the sea that night. The trees became rarer as we advanced and the surface metallic. In spots the path led over ironstone that resembled slag. In other places the soil was ochre-coloured²: the cattle lick it, probably on account of the aluminous matter with which it is mixed. Everywhere the surface was burnt up by the sun, and withered from want of rain. Towards evening we entered a broad slope called by the Somal Dihh Murodi, or Murodilay, the Elephants' Valley. Crossing its breadth from west to east, we traversed two Fiumaras, the nearer "Hamar," the further "Las Dorhhay," or the Tamarisk water-holes. They were similar in appearance, the usual Wady about 100 yards wide, pearly sand lined with borders of leek green, pitted with dry wells around which lay heaps of withered thorns and a herd of gazelles tripping gracefully over the quartz carpet.

After spanning the valley we began to descend the

The honey-bird is never trusted by them; he leads, they say, either to the lion's den or the snakes' hiding-place, and often guides his victim into the jaws of the Kaum or plundering party.

1 The Somal have several kinds of honey. The Donyale or wasp-honey, is scanty and bad; it is found in trees and obtained by smoking and cutting the branch. The Malab Shinni or bee-honey, is either white, red or brown; the first is considered the most delicate in flavour.

2 The Somal call it Arrah As.

lower slopes of a high range, whose folds formed like a curtain the bold background of the view. This is the landward face of the Ghauts, over which we were to pass before sighting the sea. Masses of cold grey cloud rolled from the table-formed summit, we were presently shrouded in mist, and as we advanced, rain began to fall. The light of day vanishing, we again descended into a Fiumara with a tortuous and rocky bed, the main drain of the landward mountain side. My companions, now half-starved—they had lived through three days on a handful of dates and sweetmeats—devoured with avidity the wild Jujube berries that strewed the stones. The guide had preceded us: when we came up with him, he was found seated upon a grassy bank on the edge of the rugged torrent bed. We sprang in pleased astonishment from the saddle, dire had been the anticipations that our mules—one of them already required driving with the spear—would, after another night of starvation, leave us to carry their loads upon our own backs. The cause of the phenomenon soon revealed itself. In the rock was a hole about two feet wide, whence a crystal sheet welled over the Fiumara bank, forming a paradise for frog and tadpole. This “Ga’angal” is considered by the Somal a “fairies’ well”: all, however, that the Donkey could inform me was, that when the Nomads settle in the valley, the water sinks deep below the earth—a knot which methinks might be unravelled without the interposition of a god. The same authority declared it to be the work of the “old ancient” Arabs.

The mules fell hungrily upon the succulent grass, and we, with the most frugal of suppers prepared to pass the rainy night. Presently, however, the doves and Katas,¹ the only birds here requiring water, approached in flights, and fearing to drink, fluttered around us with

¹ The sand-grouse of Egypt and Arabia, the rock-pigeon of Sind and the surrounding countries.

shrill cries. They suggested to my companions the possibility of being visited in sleep by more formidable beasts, and even man: after a short halt, an advance was proposed; and this was an offer which, on principle, I never refused. We remounted our mules, now refreshed and in good spirits, and began to ascend the stony face of the Eastern hill through a thick mist, deepening the darkness. As we reached the bleak summit, a heavy shower gave my companions a pretext to stop: they readily found a deserted thorn fence, in which we passed a wet night. That day we had travelled at fewest thirty-five miles without seeing the face of man: the country was parched to a cinder for want of water, and all the Nomads had migrated to the plains.

The morning of the 29th January was unusually fine: the last night's rain hung in masses of mist about the hill-sides, and the rapid evaporation clothed the clear background with deep blue. We began the day by ascending a steep goat-track: it led to a sandy Fiumara, overgrown with Jujubes and other thorns, abounding in water, and showing in the rocky sides, caverns fit for a race of Troglodytes. Pursuing the path over a stony valley lying between parallel ranges of hill, we halted at about 10 A.M. in a large patch of grass-land, the produce of the rain, which for some days past had been fertilizing the hill-tops. Whilst our beasts grazed greedily, we sat under a bush, and saw far beneath us the low country which separates the Ghauts from the sea. Through an avenue in the rolling nimbus, we could trace the long courses of Fiumaras, and below, where mist did not obstruct the sight, the tawny plains, cut with water-courses glistening white, shone in their eternal summer.

Shortly after 10 A.M., we resumed our march, and began the descent of the Ghauts by a ravine to which the guide gave the name of "Kadar." No sandy watercourse, the "Pass" of this barbarous land, here

facilitates the travellers' advance: the rapid slope of the hill presents a succession of blocks and boulders piled one upon the other in rugged steps, apparently impossible to a laden camel. This ravine, the Splugen of Somaliland, led us, after an hour's ride, to the Wady Duntu, a gigantic mountain-cleft formed by the violent action of torrents. The chasm winds abruptly between lofty walls of syenite and pink granite, glittering with flaky mica, and streaked with dykes and veins of snowy quartz: the strata of the sandstones that here and there projected into the bed were wonderfully twisted around a central nucleus, as green boughs might be bent about a tree. Above, the hill-tops towered in the air, here denuded of vegetable soil by the heavy monsun, there clothed from base to brow with gum trees, whose verdure was delicious to behold. The channel was now sandy, then flagged with limestone in slippery sheets, or horrid with rough boulders: at times the path was clear and easy; at others, a precipice of twenty or thirty feet, which must be a little cataract after rain, forced us to fight our way through the obstinate thorns that defended some spur of ragged hill. As the noontide heat, concentrated in this funnel, began to affect man and beast, we found a granite block, under whose shady brow clear water, oozing from the sand, formed a natural bath, and sat there for a while to enjoy the spectacle and the atmosphere, perfumed, as in part of Persia and Northern Arabia, by the aromatic shrubs of the desert.

After a short half-hour, we remounted and pursued our way down the Duntu chasm. As we advanced, the hills shrank in size, the bed became more level, and the walls of rock, gradually widening out, sank into the plain. Brisk and elastic above, the air, here soft, damp, and tepid, and the sun burning with a more malignant heat, convinced us that we stood once more below the Ghauts. For two hours we urged our mules in a south-

east direction down the broad and winding Fiumara, taking care to inspect every well, but finding them all full of dry sand. Then turning eastwards, we crossed a plain called by the Donkey "Battaladayti Taranay"—the Flats of Taranay—an exact representation of the maritime regions about Zayla. Herds of camels and flocks of milky sheep browsing amongst thorny Acacia and the tufted Kulan, suggested pleasing visions to starving travellers, and for the first time after three days of hard riding, we saw the face of man. The shepherds, Mikahil of the Habr Awal tribe, all fled as we approached: at last one was bold enough to stand and deliver the news. My companions were refreshed by good reports: there had been few murders, and the sea-board was tolerably clear of our doughty enemies, the Ayyal Ahmad. We pricked over the undulating growth of parched grass, shaping our course for Jabal Almis, to sailors the chief landmark of this coast, and for a certain thin blue stripe on the far horizon, upon which we gazed with gladdened eyes.

Our road lay between low brown hills of lime and sandstone, the Sub-Ghauts forming a scattered line between the maritime mountains and the sea. Presently the path was choked by dense scrub of the Arman Acacia: its yellow blossoms scented the air, but hardly made amends for the injuries of a thorn nearly two inches long, and tipped with a wooden point sharp as a needle. Emerging, towards evening, from this bush, we saw large herds of camels, and called their guardians to come and meet us. For all reply they ran like ostriches to the nearest rocks, uttering the cry of alarm, and when we drew near, each man implored us to harry his neighbour's cattle. Throughout our wanderings in Somaliland this had never occurred: it impressed me strongly with the disturbed state of the regions inhabited by the Habr Awal. After some time we persuaded a

Badawi who, with frantic gestures, was screaming and flogging his camels, to listen: reassured by our oaths, he declared himself to be a Bahgoba, and promised to show us a village of the Ayyal Gadid. The Hammal, who had married a daughter of this clan, and had constituted his father-in-law my protector at Berberah, made sure of a hospitable reception: "To-night we shall sleep under cover and drink milk," quoth one hungry man to another, who straightways rejoined, "And we shall eat mutton!"

After dark we arrived at a kraal, we unsaddled our mules and sat down near it, indulging in Epicurean anticipations. Opposite us, by the door of a hut, was a group of men who observed our arrival, but did not advance or salute us. Impatient, I fired a pistol, when a gruff voice asked why we disturbed the camels that were being milked. "We have fallen upon the Ayyal Shirdon"—our bitterest enemies—whispered the End of Time. The same voice then demanded in angrier accents, "Of what tribe be ye?" We boldly answered, "Of the Habr Girhajis." Thereupon ensued a war of words. The Ayyal Shirdon inquired what we wanted, where we had been, and how we dared, seeing that peace had not been concluded between the tribes, to enter their lands. We replied civilly as our disappointment would permit, but apparently gained little by soft words. The inhospitable Badawin declared our arrival to be in the seventeenth house of Geomancy—an advent probable as the Greek Kalends—and rudely insisted upon knowing what had taken us to Harar. At last, a warrior, armed with two spears, came to meet us, and bending down recognized the End of Time: after a few short sentences he turned on his heel and retired. I then directed Long Gulad to approach the group, and say that a traveller was at their doors ready and willing to give tobacco in exchange for a draught of milk. They

refused point-blank, and spoke of fighting: we at once made ready with our weapons, and showing the plain, bade them come on and receive a "belly full." During the lull which followed this obliging proposal we saddled our mules and rode off, in the grimmest of humours, loudly cursing the craven churls who knew not the value of a guest.

We visited successively three villages of the Ayyal Gadid: the Hammal failed to obtain even a drop of water from his connexions, and was taunted accordingly. He explained their inhospitality by the fact that all the warriors being at Berberah, the villages contained nothing but women, children, servants, and flocks. The Donkey when strictly questioned declared that no well nearer than Bulhar was to be found: as men and mules were faint with thirst, I determined to push forward to water that night. Many times the animals were stopped, a mute hint that they could go no further: I spurred onwards, and the rest, as on such occasions they had now learned to do, followed without a word. Our path lay across a plain called Banka Hadla, intersected in many places by deep watercourses, and thinly strewn with Kulan clumps. The moon arose, but cast a cloud-veiled and uncertain light: our path, moreover, was not clear, as the guide, worn out by fatigue, tottered on far in the rear.

About midnight we heard—delightful sound!—the murmur of the distant sea. Revived by the music, we pushed on more cheerily. At last the Donkey preceded us, and about 3 A.M. we found, in a Fiumara, some holes which supplied us with bitter water, truly delicious after fifteen hours of thirst. Repeated draughts of the element, which the late rains had rendered potable, relieved our pain, and hard by we found a place where coarse stubbly grass saved our mules from starvation. Then rain coming on, we coiled ourselves under the saddle cloths,

and, reckless alike of Ayyal Ahmad and Ayyal Shirdon, slept like the dead.

At dawn on the 30th January, I arose and inspected the site of Bulhar. It was then deserted, a huge heap of bleached bones being the only object suggestive of a settlement. This, at different times, has been a thriving place, owing to its roadstead, and the feuds of Berberah: it was generally a village of Gurgis, with some stone-houses built by Arabs. The coast however is open and havenless, and the Shimal wind, feared even at the Great Port, here rages with resistless violence. Yet the place revives when plundering parties render the plain unsafe: the timid merchants here embark their goods and persons, whilst their camels are marched round the bay.

Mounting at 6 A.M. we started slowly along the sea coast, and frequently halted on the bushy Fiumara-cut plain. About noon we bathed in the sea, and sat on the sands for a while, my people praying for permission to pass the kraals of their enemies, the Ayyal Ahmad, by night. This, their last request, was graciously granted: to say sooth rapid travelling was now impossible; the spear failed to urge on one mule, and the Hammal was obliged to flog before him another wretched animal. We then traversed an alluvial plain, lately flooded, where slippery mud doubled the fatigue of our cattle; and, at 3 P.M., again halted on a patch of grass below the rocky spur of Dabasenis, a hill half way between Bulhar and Berberah. On the summit I was shown an object that makes travellers shudder, a thorn-tree, under which the Habr Girhajis¹ and their friends of the Ísa Musa sit, vulture-

¹ The Habr Girhajis, or eldest branch of the sons of Ishak (generally including the children of "Arab"), inhabit the Ghauts behind Berberah, whence they extend for several days' march towards Ogadayn, the southern region. This tribe is divided into a multitude of clans. The Ismail Arrah supply the Sultan, a nominal chief like

like, on the look-out for plunder and murder. Advancing another mile, we came to some wells, where we were obliged to rest our animals. Having there finished our last mouthful of food, we remounted, and following the plain eastward, prepared for a long night-march.

As the light of day waned we passed on the right hand a table-formed hill, apparently a detached fragment of the sub-Ghauts or coast range. This spot is celebrated in local legends as "Auliya Kumbo," the Mount of Saints, where the forty-four Arab Santons sat in solemn conclave before dispersing over the Somali country to preach Al-Islam. It lies about six hours of hard walking from Berberah.

At midnight we skirted Bulho Faranji, the Franks' Watering-place,¹ a strip of ground thickly covered with trees. Abounding in grass and water, it has been the site of a village: when we passed it, however, all was desert. By the moon's light we descried, as we silently skirted the sea, the kraals and folds of our foe the Ayyal Ahmad, and at times we could distinguish the lowing

the Ísa Ugaz; they extend from Makhar to the south of Gulays number about 15,000 shields and are sub-divided into three septs. The Musa Arrah hold the land between Gulays and the seats of the Mijjarthayn and Warsingali tribes on the windward coast. The Ishak Arrah count 5,000 or 6,000 shields, and inhabit the Gulays Range. The other sons of Arrah (the fourth in descent from Ishak), namely, Mikahil, Gambah, Daudan, and others, also became founders of small clans. The Ayyal Da'ud, facetiously called "Idagallah" or earth-burrowers, and sprung from the second son of Girhajis, claim the country south of the Habr Awal, reckon about 4,000 shields, and are divided into 11 or 12 septs.

As has been noticed, the Habr Girhajis have a perpetual blood feud with the Habr Awal, and, even at Aden, they have fought out their quarrels with clubs and stones. Yet as cousins they willingly unite against a common enemy, the Ísa for instance, and become the best of friends.

So called from the Mary Anne brig, here plundered in 1825.

of their cattle: my companions chuckled hugely at the success of their manœuvre, and perhaps not without reason. At Berberah we were afterwards informed that a shepherd in the bush had witnessed and reported our having passed, when the Ayyal Ahmad cursed the star that had enabled us to slip unhurt through their hands.

Our mules could scarcely walk: after every bow-shot they rolled upon the ground and were raised only by the whip. A last halt was called when arrived within four miles of Berberah: the End of Time and Long Gulad, completely worn out, fell fast asleep upon the stones. Of all the party the Hammal alone retained strength and spirits: the sturdy fellow talked, sang, and shouted, and, whilst the others could scarcely sit their mules, he danced his war-dance and brandished his spear. I was delighted with his "pluck."

Now a long dark line appears upon the sandy horizon—it grows more distinct in the shades of night—the silhouettes of shipping appear against sea and sky. A cry of joy bursts from every mouth: cheer, boys, cheer, our toils here touch their end!

The End of Time first listened to the small still voice of Caution. He whispered anxiously to make no noise lest enemies might arise, that my other attendants had protectors at Berberah, but that he, the hated and feared, as the *locum tenens* of Sharmarkay—the great *bête noire*—depended wholly upon my defence. The Donkey led us slowly and cautiously round the southern quarter of the sleeping town, through bone heaps and jackals tearing their unsavoury prey: at last he marched straight into the quarter appropriated to the Ayyal Gadid our protectors. Anxiously I inquired if my comrades had left Berberah, and heard with delight that they awaited me there.

It was then 2 A.M. and we had marched at least

forty miles. The Somal, when in fear of forays, drive laden camels over this distance in about ten hours.

I dismounted at the huts where my comrades were living. A glad welcome, a dish of rice, and a glass of strong waters—pardon, dear L., these details—made amends for past privations and fatigue. The servants and the wretched mules were duly provided for, and I fell asleep, conscious of having performed a feat which, like a certain ride to York, will live in local annals for many and many a year.

CHAPTER X.

BERBERAH AND ITS ENVIRONS.

IT is interesting to compare the earliest with the latest account of the great emporium of Eastern Africa.¹

Bartema, writing in the sixteenth century "of Barbara and the Island of Ethiope," offers the following brief description:—"After that the tempests were appeased, we gave wind to our sails, and in short time arrived at an island named Barbara, the prince whereof is a Mahometan.² The island is not great but fruitful and well peopled: it hath abundance of flesh. The inhabitants are of colour inclining to black. All their riches is in herds of cattle."

Lieut. Cruttenden of the I.N., writing in 1848, thus describes the place:—"The annual fair is one of the most interesting sights on the coast, if only from the fact of many different and distant tribes being drawn together for a short time, to be again scattered in all directions. Before the towers of Berbera were built,³

1 In 1567 (the year after Zayla's fall) Lopez Suarez took without resistance—the inhabitants having fled—and burned the City "Barbora near to Zayla, a place not unlike to it, but much less."

2 I cannot guess why Bartema decided "Barbara" to be an island, except that he used "insula" in the sense of "peninsula." The town is at very high tides flooded round, but the old traveller manifestly speaks of the country.

3 These are the four martello towers erected, upon the spot where the town of huts generally stands, by the Hajj Sharmarkay,

the place from April to the early part of October was utterly deserted, not even a fisherman being found there; but no sooner did the season change, than the inland tribes commenced moving down towards the coast, and preparing their huts for their expected visitors. Small craft from the ports of Yemen, anxious to have an opportunity of purchasing before vessels from the gulf could arrive, hastened across, followed about a fortnight to three weeks later by their larger brethren from Muscat, Soor, and Ras el Khyma, and the valuably freighted Bagalas¹ from Bahrein, Bussorah, and Graen. Lastly, the fat and wealthy Banian traders from Porebunder, Mandavie, and Bombay, rolled across in their clumsy Kotias,¹ and with a formidable row of empty ghee jars slung over the quarters of their vessels, elbowed themselves into a permanent position in the front tier of craft in the harbour, and by their superior capital, cunning, and influence, soon distanced all competitors."

"During the height of the fair, Berbera is a perfect Babel, in confusion as in languages: no chief is acknowledged, and the customs of bygone days are the laws of the place. Disputes between the inland tribes daily arise, and are settled by the spear and dagger, the combatants retiring to the beach at a short distance from the town, in order that they may not disturb the trade. Long strings of camels are arriving and departing day and night, escorted generally by women alone, until at a distance from the town; and an occasional group of dusky and travel-worn children marks the arrival of the slave Cafila from Hurrur and Efat."

"At Berbera, the Gurague and Hurrur slave mer-

who garrisoned them with thirty Arab and Negro matchlockmen. They are now in ruins, having been dismantled by orders from Aden.

¹ The former is an Arab craft, the latter belongs to the Northern Coasts of Western India.

chant meets his correspondent from Bussorah, Bagdad, or Bunder Abbas: and the savage Gidrbeersi (Gudabirsi), with his head tastefully ornamented with a scarlet sheepskin in lieu of a wig, is seen peacefully bartering his ostrich feathers and gums with the smooth-spoken Banian from Porebunder, who prudently living on board his ark, and locking up his puggree,¹ which would infallibly be knocked off the instant he was seen wearing it, exhibits but a small portion of his wares at a time, under a miserable mat spread on the beach."

"By the end of March the fair is nearly at a close, and craft of all kinds, deeply laden, and sailing generally in parties of three and four, commence their homeward journey. The Soori boats are generally the last to leave, and by the first week in April, Berbera is again deserted, nothing being left to mark the site of a town lately containing 20,000 inhabitants, beyond bones of slaughtered camels and sheep, and the framework of a few huts, which is carefully piled on the beach in readiness for the ensuing year. Beasts of prey now take the opportunity to approach the sea: lions are commonly seen at the town well during the hot weather; and in April last year, but a week after the fair had ended, I observed three ostriches quietly walking on the beach."²

Of the origin of Berberah little is known. Al-Firuzabadi derives it, with great probability, from two Himyar chiefs of Southern Arabia.³ About A.D. 522 the troops of Anushirwan expelled the Abyssinians from Al-Yaman, and re-established there a Himyari prince under vassalage of the Persian Monarch. Tradition

1 A turband.

2 The wild animals have now almost entirely disappeared. As will afterwards be shown, the fair since 1848 has diminished to one third its former dimensions.

3 This subject has been fully discussed in Chap. IV.

asserts the port to have been occupied in turns by the Furs,¹ the Arabs, the Turks, the Gallas, and the Somal. And its future fortunes are likely to be as varied as the past.

The present decadence of Berberah is caused by petty internal feuds. Girhajis the eldest son of Ishak al-Hazrami, seized the mountain ranges of Gulays and Wagar lying about forty miles behind the coast, whilst Awal, the cadet, established himself and his descendants upon the lowlands from Berberah to Zayla. Both these powerful tribes assert a claim to the customs and profits of the port on the grounds that they jointly conquered it from the Gallas.² The Habr Awal, however, being in possession, would monopolize the right: a blood feud rages, and the commerce of the place suffers from the dissensions of the owners.

Moreover the Habr Awal tribe is not without internal feuds. Two kindred septs, the Ayyal Yunis Nuh and the Ayyal Ahmad Nuh,³ established themselves originally at Berberah. The former, though the more numerous, admitted the latter for some years to a participation of profits, but when Aden, occupied by the British, rendered the trade valuable, they drove out the weaker sept, and declared themselves sole "Abbans" to strangers during the fair. A war ensued. The sons of

1 The old Persians.

2 Especially the sea-board Habr Girhajis clans—the Musa Arrah, the Ali Sa'id, and the Sa'ad Yunis—are interested in asserting their claims.

3 Yunis and Ahmad were brothers, children of Nuh, the ninth in descent from Ishak al-Hazrami. The former had four sons, Hosh Yunis, Gadid Yunis, Mahmud Yunis, and Shirdon Yunis; their descendants are all known as the Ayyal or progeny of Yunis. The Ayyal Ahmad Nuh hold the land immediately behind the town, and towards the Ghauts, blend with the Ísa Musa. The Mikahil claim the Eastern country from Siyaro to Illanti, a wooded valley affording good water and bad anchorage to wind-bound vessels.

Yunis obtained aid of the Mijjarthayn tribe. The sons of Ahmad called in the Habr Girhajis, especially the Musa Arrah clan, to which the Hajj Sharmarkay belongs, and, with his assistance, defeated and drove out the Ayyal Yunis. These, flying from Berberah, settled at the haven of Bulhar, and by their old connection with the Indian and other foreign traders, succeeded in drawing off a considerable amount of traffic. But the roadstead was insecure: many vessels were lost, and in 1847 the Ísa Somal slaughtered the women and children of the new-comers, compelling them to sue the Ayyal Ahmad for peace. Though the feud thus ended, the fact of its having had existence ensures bad blood: amongst these savages treaties are of no avail, and the slightest provocation on either side becomes a signal for renewed hostilities.

After this dry disquisition we will return, dear L., to my doings at Berberah.

Great fatigue is seldom followed by long sleep. Soon after sunrise I awoke, hearing loud voices proceeding from a mass of black face and tawny wig, that blocked up the doorway, pressing forward to see their new stranger. The Berberah people had been informed by the Donkey of our having ridden from the Girhi hills in five days: they swore that not only the thing was impossible, but moreover that we had never sighted Harar. Having undergone the usual catechizing with credit, I left the thatched hut in which my comrades were living, and proceeded to inspect my attendants and cattle. The former smiled blandly: they had acquitted themselves of their trust, they had outwitted the Ayyal Ahmad, who would be furious thereat, they had filled themselves with dates, rice, and sugared tea—another potent element of moral satisfaction—and they trusted that a few days would show them their wives and

families. The End of Time's brow, however, betrayed an *arrière pensée*; once more his cowardice crept forth, and he anxiously whispered that his existence depended upon my protection. The poor mules were by no means so easily restored. Their backs, cut to the bone by the saddles, stood up like those of angry cats, their heads drooped sadly, and their hams showed red marks of the spear-point. Directing them to be washed in the sea, dressed with cold-water bandages, and copiously fed, I proceeded to inspect the Berberah Plain.

The "Mother of the Poor," as the Arabs call the place, in position resembles Zayla. The town—if such name can be given to what is now a wretched clump of dirty mat-huts—is situated on the northern edge of alluvial ground, sloping almost imperceptibly from the base of the Southern hills. The rapacity of these short-sighted savages has contracted its dimensions to about one-sixth of its former extent: for nearly a mile around, the now desert land is strewn with bits of glass and broken pottery. Their ignorance has chosen the worst position: *Mos Majorum* is the Somali code, where father built there son builds, and there shall grandson build. To the S. and E. lies a saline sand-flat, partially overflowed by high tides: here are the wells of bitter water, and the filth and garbage make the spot truly offensive. Northwards the sea-strand has become a huge cemetery, crowded with graves whose dimensions explain the Somali legend that once there were giants in the land: tradition assigns to it the name of Bunder Abbas. Westward, close up to the town, runs the creek, which forms the wealth of Berberah. A long strip of sand and limestone—the general formation of the coast—defends its length from the northern gales, the breadth is about three quarters of a mile, and the depth varies from six to fifteen fathoms near the Ras or Spit at which ships anchor before putting out to sea.

Behind the town, and distant about seven miles, lie the Sub-Ghauts, a bold background of lime and sandstone. Through a broad gap called Duss Malablay¹ appear in fine weather the granite walls of Wagar and Gulays, whose altitude by aneroid was found to be 5700 feet above the level of the sea.² On the eastward the Berberah plain is bounded by the hills of Siyaro, and westwards the heights of Dabasen limit the prospect.³

It was with astonishment that I reflected upon the impolicy of having preferred Aden to this place.

The Emporium of Eastern Africa has a salubrious

1 In the centre of the gap is a detached rock called Daga Malablay.

2 It was measured by Lt. Herne, who remarks of this range that "cold in winter, as the presence of the pine-tree proves, and cooled in summer by the Monsoon, abounding in game from a spur fowl to an elephant; this hill would make an admirable Sanitarium." Unfortunately Gulays is tenanted by the Habr Girhajis, and Wagar by the Ísa Musa, treacherous races.

3 This part of Somali land is a sandy plain, thinly covered with thorns and bounded by two ranges, the Ghauts and Sub-Ghauts. The latter or maritime mountains begin at Tajurrah, and extend to Karam (long. 46° E.), where they break into detached groups; the distance from the coast varies from 6 to 15 miles, the height from 2000 to 3000 feet, and the surface is barren, the rock being denuded of soil by rain. The Ghauts lie from 8 to 40 miles from the sea, they average from 4000 to 6000 feet, are thickly covered with gum-arabic and frankincense trees, the wild fig and the Somali pine, and form the seaward wall of the great table-land of the interior. The Northern or maritime face is precipitous, the summit is tabular and slopes gently southwards. The general direction is E. by N. and W. by S., there are, however, some spurs at the three hills termed "Ourat," which project towards the north. Each portion of the plain between these ranges has some local name, such as the "Shimberali Valley" extending westwards from the detached hill Dimoli, to Geuli, Dinanjir and Gularkar. Intersected with Fiumaras which roll torrents during the monsoon, they are covered with a scrub of thorns, wild fig, aloë, and different kinds of Cactus.

climate,¹ abundance of sweet water—a luxury to be “fully appreciated only after a residence at Aden”²—a mild monsun, a fine open country, an excellent harbour, and a soil highly productive. It is the meeting-place of commerce, has few rivals, and with half the sums lavished in Arabia upon engineer follies of stone and lime, the environs might at this time have been covered with houses, gardens, and trees.

The Eye of Al-Yaman, to quote Carlyle, is a “mountain of misery towering sheer up like a bleak Pisgah, with outlooks only into desolation, sand, salt water and despair.” The camp is in a “Devil’s Punchbowl,” stiflingly hot during nine months of the year, and subject to alternations of sandstorm and Samun, “without either seed, water, or trees,” as Ibn Batutah described it 500 years ago, unproductive for want of rain—not a sparrow can exist there, nor will a crow thrive³—and essentially

1 The climate of Berberah is cool during the winter, and though the sun is at all times burning, the atmosphere, as in Somali land generally, is healthy. In the dry season the plain is subject to great heats, but lying open to the north, the sea-breeze is strong and regular. In the monsun the air is cloudy, light showers frequently fall, and occasionally heavy storms come up from the southern hills.

2 I quote Lieut. Cruttenden. The Berberah water has acquired a bad name because the people confine themselves to digging holes three or four feet deep in the sand, about half-a-mile from high-water mark. They are reconciled to it by its beneficial effects, especially after and before a journey. Good water, however, can be procured in any of the Fiumaras intersecting the plain; when the Hajj Shar-markay’s towers commanded the town wells, the people sank pits in low ground a few hundred yards distant, and procured a purer beverage. The Banyans, who are particular about their potations, drink the sweet produce of Siyaro, a roadstead about nineteen miles eastward of Berberah.

3 The experiment was tried by an officer who brought from Bombay a batch of sparrows and crows. The former died, scorbutic I presume; the latter lingered through an unhappy life, and to judge from the absence of young, refused to entail their miseries upon posterity.

unhealthy.¹ Our loss in operatives is only equalled by our waste of rupees; and the general wish of Western India is, that the extinct sea of fire would, Vesuvius-like, once more convert this dismal cape into a living crater.

After a day's rest—physical not spiritual, for the Somal were as usual disputing violently about the Abbanship²—I went with my comrades to visit an

1 The climate of Aden, it may be observed, has a reputation for salubrity which it does not deserve. The returns of deaths prove it to be healthy for the European soldier as London, and there are many who have built their belief upon the sandy soil of statistics. But it is the practice of every sensible medical man to hurry his patients out of Aden; they die elsewhere—some I believe recover—and thus the deaths caused by the crater are attributed statistically to Bombay or the Red Sea.

Aden is for Asiatics a hot bed of scurvy and ulcer. Of the former disease my own corps, I am informed, had in hospital at one time 200 cases above the usual amount of sickness; this arises from the brackish water, the want of vegetables, and lastly the cachexy induced by an utter absence of change, diversion, and excitement. The ulcer is a disease endemic in Southern Arabia; it is frequently fatal, especially to the poorer classes of operatives, when worn out by privation, hardship, and fatigue.

2 The Abban is now the pest of Berberah. Before vessels have cast anchor, or indeed have rounded the Spit, a crowd of Somal, eager as hotel-touters, may be seen running along the strand. They swim off, and the first who arrives on board inquires the name of the Abban; if there be none he touches the captain or one of the crew and constitutes himself protector. For merchandize sent forward, the man who conveys it becomes answerable.

The system of dues has become complicated. Formerly, the standard of value at Berberah was two cubits of the blue cotton-stuff called Sauda; this is now converted into four pice of specie. Dollars form the principal currency; rupees are taken at a discount. Traders pay according to degree, the lowest being one per cent., taken from Maskat and Suri merchants. The shopkeeper provides food for his Abban, and presents him at the close of the season with a Tobe, a pair of sandals, and half-a-dozen dollars. Wealthy Banyans and Mehmans give food and raiment, and before departure from 50 to 200 dollars. This class, however, derive large profits:

interesting ruin near the town. On the way we were shown pits of coarse sulphur and alum mixed with sand; in the low lands senna and colocynth were growing wild. After walking a mile south-south-east, from present Berberah to a rise in the plain, we found the remains of a small building about eight yards square divided into two compartments. It is apparently a Mosque: one portion, the sole of which is raised, shows traces of the prayer niche; the other might have contained the tomb of some saint now obsolete, or might have been a fort to protect a neighbouring tank. The walls are of rubble masonry and mud, revetted with a coating of cement hard as stone, and mixed with small round pebbles.¹ Near it is a shallow reservoir of stone and lime, about five yards by ten, proved by the aqueduct, part of which still remains, to be a tank of supply. Removing the upper slabs, we found the interior lined with a deposit of sulphate of lime and choked with fine drift sand; the

they will lend a few dollars to the Badawi at the end of the Fair, on condition of receiving cent. per cent., at the opening of the next season. Travellers not transacting business must feed the protector, but cannot properly be forced to pay him. Of course the Somal take every advantage of Europeans. Mr. Angelo, a merchant from Zanzibar, resided two months at Bulhar; his broker of the Ayyal Gadid tribe, and an Arab who accompanied him, extracted, it is said, 3000 dollars. As a rule the Abban claims one per cent. on sales and purchases, and two dollars per head of slaves. For each bale of cloth, half-a-dollar in coin is taken; on gums and coffee the duty is one pound in twenty-seven. Cowhides pay half-a-dollar each, sheep and goat's skins four pice, and ghi about one per cent.

Lieut. Herne calculates that the total money dues during the Fair-season amount to 2000 dollars, and that, in the present reduced state of Berberah, not more than 10,000*l.* worth of merchandize is sold. This estimate the natives of the place declare to be considerably under the mark.

1 The similarity between the Persian "Gach" and this cement, which is found in many ruins about Berberah, has been remarked by other travellers.

breadth is about fifteen inches and the depth nine. After following it fifty yards toward the hills, we lost the trace; the loose stones had probably been removed for graves, and the soil may have buried the firmer portion.

Mounting our mules we then rode in a south-south-east direction towards the Dubar Hills. The surface of the ground, apparently level, rises about 100 feet per mile. In most parts a soft sand overlying hard loam, like work *en pisé*, limestone and coralline; it shows evidences of inundation: water-worn stones of a lime almost as compact as marble, pieces of quartz, selenite, basalt, granite, and syenite in nodules are everywhere sprinkled over the surface.¹ Here and there torrents from the hills had cut channels five or six feet below the level, and a thicker vegetation denoted the lines of bed. The growth of wild plants, scanty near the coast, became

1 The following note by Dr. Carter of Bombay will be interesting to Indian geologists.

"Of the collection of geological specimens and fossils from Berberah above mentioned, Lieut. Burton states that the latter are found on the plain of Berberah, and the former in the following order between the sea and the summits of mountains (600 feet high), above it—that is, the ridge immediate behind Berberah.

"1. Country along the coast consists of a coralline limestone, (tertiary formation,) with drifts of sand, &c. 2. Sub-Ghauts and lower ranges (say 2000 feet high), of sandstone capped with limestone, the former preponderating. 3. Above the Ghauts a plateau of primitive rocks mixed with sandstone, granite, syenite, mica schiste, quartz rock, micaceous grit, &c.

"The fawn-coloured fossils from his coralline limestone are evidently the same as those of the tertiary formation along the south-east coast of Arabia, and therefore, the same as those of Cutch; and it is exceedingly interesting to find that among the blue-coloured fossils which are accompanied by specimens of the blue shale, composing the beds from which they have been weathered out, are species of *Terebratula* *Belemnites*, identical with those figured in Grant's *Geology of Cutch*; thus enabling us to extend those beds of the Jurassic formation which exist in Cutch, and along the south-eastern coast of Arabia, across to Africa."

more luxuriant as we approached the hills; the Arman Acacia flourished, the Kulan tree grew in clumps, and the Tamarisk formed here and there a dense thicket. Except a few shy antelopes,¹ we saw no game.

A ride of seven or eight miles led us to the dry bed of a watercourse overgrown with bright green rushes, and known to the people as Dubar Wena, or Great Dubar. The strip of ground, about half a mile long, collects the drainage of the hills above it: numerous Las or Pits, in the centre of the bed, four or five feet deep, abundantly supply the flocks and herds. Although the surface of the ground, where dry, was white with impure nitre, the water tasted tolerably sweet. Advancing half a mile over the southern shoulder of a coarse and shelly mass of limestone, we found the other rushy swamp, called Dubar Yir or Little Dubar. A spring of warm and bitter water flowed from the hill over the surface to a distance of 400 or 500 yards, where it was absorbed by the soil. The temperature of the sources immediately under the hill was 106° Fahr., the thermometer standing at 80° in the air, and the aneroid gave an altitude of 728 feet above the sea.

The rocks behind these springs were covered with ruins of mosques and houses. We visited a little tower commanding the source: it was built in steps, the hill being cut away to form the two lower rooms, and the second story showed three compartments. The material was rubble and the form resembled Galla buildings; we found, however, fine mortar mixed with coarse gravel, bits of glass bottles and blue glazed pottery, articles now unknown to this part of Africa. On the summit of the highest peak our guides pointed out remains of another fort similar to the old Turkish watch-towers at Aden.

¹ These animals are tolerably tame in the morning, as day advances their apprehension of man increases.

About three quarters of a mile from the Little Dubar, we found the head of the Berberah Aqueduct. Thrown across a watercourse apparently of low level, it is here more substantially built than near the beach, and probably served as a force pipe until the water found a fall. We traced the line to a distance of ten yards, where it disappeared beneath the soil, and saw nothing resembling a supply-tank except an irregularly shaped natural pool.¹

A few days afterwards, accompanied by Lieut. Herne, I rode out to inspect the Biyu Gora or Night-running Water. After advancing about ten miles in a south-east direction from Berberah, we entered rough and broken ground, and suddenly came upon a Fiumara, about 250 yards broad. The banks were fringed with Brab and Tamarisk, the Daum palm and green rushes: a clear sparkling and shallow stream bisected the sandy

1 Lieut. Cruttenden in considering what nation could have constructed, and at what period the commerce of Berberah warranted, so costly an undertaking, is disposed to attribute it to the Persian conquerors of Aden in the days of Anushirwan. He remarks that the trade carried on in the Red Sea was then great, the ancient emporia of Hisn Ghorab and Aden prosperous and wealthy, and Berberah doubtless exported, as it does now, ivory, gums, and ostrich feathers. But though all the maritime Somali country abounds in traditions of the Furs or ancient Persians, none of the buildings near Berberah justifies our assigning to them, in a country of monsun rain and high winds, an antiquity of 1300 years ago.

The Somal assert that ten generations ago their ancestors drove out the Gallas from Berberah, and attribute these works to the ancient Pagans. That nation of savages, however, was never capable of constructing a scientific aqueduct. I therefore prefer attributing these remains at Berberah to the Ottomans, who, after the conquest of Aden by Sulayman Pasha in A.D. 1538, held Al-Yaman for about 100 years, and as auxiliaries of the King of Adel, penetrated as far as Abyssinia. Traces of their architecture are found at Zayla and Harar, and according to tradition, they possessed at Berberah a settlement called, after its founder, Bunder Abbas.

bed, and smaller branches wandered over the surface. This river, the main drain of the Ghauts and Sub-Ghauts, derives its name from the increased volume of the waters during night: evaporation by day causes the absorption of about a hundred yards. We found its temperature 73° Fahr. (in the air 78°), and our people dug holes in the sand instead of drinking from the stream, a proof that they feared leeches.¹ The taste of the water was bitter and nauseous.²

Following the course of the Biyu Gora through two low parallel ranges of conglomerate, we entered a narrow gorge, in which lime and sandstone abound. The dip of the strata is about 45° west, the strike north and south. Water springs from under every stone, drops copiously from the shelves of rock, oozes out of the sand, and bubbles up from the mould. The temperature is exceedingly variable: in some places the water is icy cold, in others, the thermometer shows 68° Fahr., in others, 101° —the maximum, when we visited it, being 126° . The colours are equally diverse. Here, the polished surface of the sandstone is covered with a hoar of salt and nitre.³ There, where the stream does not flow, are pools dyed greenish-black or rust-red by iron sediment. The gorge's sides are a vivid red: a peculiar creeper

1 Here, as elsewhere in Somali land, the leech is of the horse-variety. It might be worth while to attempt breeding a more useful species after the manner recommended by Capt. R. Johnston, the Sub-Assistant Commissary General in Sind (10th April, 1845). In these streams leeches must always be suspected; inadvertently swallowed, they fix upon the inner coat of the stomach, and in Northern Africa have caused, it is said, some deaths among the French soldiers.

2 Yet we observed frogs and a small species of fish.

3 Either this or the sulphate of magnesia, formed by the decomposition of limestone, may account for the bitterness of the water.

hangs from the rocks, and water trickles down its metallic leaves. The upper cliffs are crowned with tufts of the dragon's-blood tree.

Leaving our mules with an attendant, we began to climb the rough and rocky gorge, which, as the breadth diminishes, becomes exceedingly picturesque. In one part, the side of a limestone hill hundreds of feet in height, has slipped into the chasm, half filling it with gigantic boulders: through these the noisy stream whirls, now falling in small cascades, then gliding over slabs of sheet rock: here it cuts grooved channels and deep basins clean and sharp as artificial baths in the sandstone, there it flows quietly down a bed of pure sparkling sand. The high hills above are of a tawny yellow: the huge boulders, grisly white, bear upon their summits the drift wood of the last year's inundation. During the monsun, when a furious torrent sweeps down from the Wagar Hills, this chasm must afford a curiously wild spectacle.

Returning from a toilsome climb, we found some of the Ayyal Ahmad building near the spot where Biyu Gora is absorbed, the usual small stone tower. The fact had excited attention at Berberah; the erection was intended to store grain, but the suspicious savages, the Ísa Musa, and Mikahil, who hold the land, saw in it an attempt to threaten their liberties. On our way home we passed through some extensive cemeteries: the tombs were in good preservation; there was nothing peculiar in their construction, yet the Somal were positive that they belonged to a race preceding their own. Near them were some ruins of kilns—comparatively modern, for bits of charcoal were mixed with broken pieces of pottery—and the oblong tracery of a dwelling-house divided into several compartments: its material was the sun-dried brick of Central Asia, here a rarity.

After visiting these ruins there was little to detain

me at Berberah. The town had become intolerable, the heat under a mat hut was extreme, the wind and dust were almost as bad as Aden, and the dirt perhaps even worse. As usual we had not a moment's privacy, Arabs as well as the Somal assuming the right of walking in, sitting down, looking hard, chatting with one another, and departing. Before the voyage, however, I was called upon to compose a difficulty upon the subject of Abbanship. The Hammal had naturally constituted his father-in-law, one Burhali Nuh, of the Ayyal Gadid, protector to Lieut. Herne and myself. Burhali had proved himself a rascal: he had been insolent as well as dishonest, and had thrown frequent obstacles in his employer's way; yet custom does not permit the Abban to be put away like a wife, and the Hammal's services entitled him to the fullest consideration. On the other hand Jami Hasan, a chief and a doughty man of the Ayyal Ahmad, had met me at Aden early in 1854, and had received from me a ring in token of Abbanship. During my absence at Harar, he had taken charge of Lieut. Stroyan. On the very morning of my arrival he came to the hut, sat down spear in hand, produced the ring and claimed my promise. In vain I objected that the token had been given when a previous trip was intended, and that the Hammal must not be disappointed: Jami replied that once an Abban always an Abban, that he hated the Hammal and all his tribe, and that he would enter into no partnership with Burhali Nuh:—to complicate matters, Lieut. Stroyan spoke highly of his courage and conduct. Presently he insisted rudely upon removing his *protégé* to another part of the town: this passed the limits of our patience, and decided the case against him.

For some days discord raged between the rivals. At last it was settled that I should choose my own Abban in presence of a general council of the Elders.

The chiefs took their places upon the shore, each with his followers forming a distinct semicircle, and all squatting with shield and spear planted upright in the ground. When sent for, I entered the circle sword in hand, and sat down awaiting their pleasure. After much murmuring had subsided, Jami asked in a loud voice, "Who is thy protector?" The reply was, "Burhali Nuh!" Knowing, however, how little laconism is prized by an East-African audience, I did not fail to follow up this answer with an Arabic speech of the dimensions of an average sermon, and then shouldering my blade left the circle abruptly. The effect was success. Our wild friends sat from afternoon till sunset: as we finished supper one of them came in with the glad tidings of a "peace conference." Jami had asked Burhali to swear that he intended no personal offence in taking away a *protégé* pledged to himself: Burhali had sworn, and once more the olive waved over the braves of Berberah.

On the 5th February 1855, taking leave of my comrades, I went on board *Al-Kasab* or the *Reed*—such was the ill-omened name of our cranky craft—to the undisguised satisfaction of the Hammal, Long Gulad, and the End of Time, who could scarcely believe in their departure from Berberah with sound skins.¹ Coasting with a light breeze, early after noon on the next day we arrived at Siyaro, a noted watering-place for shipping, about nineteen miles east of the emporium. The roadstead is open to the north, but a bluff buttress of limestone rock defends it from the north-east gales. Upon a barren strip of sand lies the material of the town; two houses of

¹ They had been in some danger: a treacherous murder perpetrated a few days before our arrival had caused all the Habr Girhajis to fly from the town and assemble 5,000 men at Bulhar for battle and murder. This proceeding irritated the Habr Awal, and certainly, but for our presence, the strangers would have been scurvily treated by their "cousins."

stone and mud, one yet unfinished, the other completed about thirty years ago by Farih Binni, a Mikahil chief.

Some dozen Badawi spearmen, Mikahil of a neighbouring kraal, squatted like a line of crows upon the shore to receive us as we waded from the vessel. They demanded money in too authoritative a tone before allowing us to visit the wells, which form their principal wealth. Resolved not to risk a quarrel so near Berberah, I was returning to moralize upon the fate of Burckhardt—after a successful pilgrimage refused admittance to Aaron's tomb at Sinai—when a Badawi ran to tell us that we might wander where we pleased. He excused himself and his companions by pleading necessity, and his leanness lent conviction to the plea.

The larger well lies close to the eastern wall of the dwelling-house: it is about eighteen feet deep, one third sunk through ground, the other two thirds through limestone, and at the bottom is a small supply of sweet clear water. Near it I observed some ruined tanks, built with fine mortar like that of the Berberah ruins. The other well lies about half a mile to the westward of the former: it is also dug in the limestone rock. A few yards to the north-east of the building is the Furzah or custom-house, whose pristine simplicity tempts me to describe it:—a square of ground surrounded by a dwarf rubble enclosure, and provided with a proportional mosque, a tabular block of coralline niched in the direction of Meccah. On a little eminence of rock to the westward, rise ruined walls, said by my companions to have been built by a Frank, who bought land from the Mikahil and settled on this dismal strand.

Taking leave of the Badawin, whose hearts were gladdened by a few small presents, we resumed our voyage eastwards along the coast. Next morning, we passed two broken pyramids of dark rock called Dubada Gumbar Madu—the Two Black Hills. After a tedious

day's sail, twenty miles in twenty-four hours, the Captain of Al-Kasab landed us in a creek west of Aynterad. A few sheep boats lay at anchor in this "back-bay," as usual when the sea is heavy at the roadstead, and the crews informed us that a body of Badawin was marching to attack the village. Abdi Mohammed Diban, proprietor of the Aynterad Fort, having constituted me his protector, and remained at Berberah, I armed my men, and ordering the captain of the "Reed" to bring his vessel round at early dawn, walked hurriedly over the three miles that separated us from the place. Arrived at the fort, we found that Abdi's slaves knew nothing of the reported attack. They received me, however, hospitably, and brought a supper of their only provision, vile dates and dried meat. Unwilling to diminish the scanty store, the Hammal and I but dipped our hands in the dish: Long Gulad and the End of Time, however, soon cleared the platters, while abusing roundly the unpalatable food. After supper, a dispute arose between the Hammal and one of the Habr Tul Jailah, the tribe to whom the land belongs. The Badawi, not liking my looks, proposed to put a spear into me. The Hammal objected that if the measure were carried out, he would return the compliment in kind. Ensued a long dispute, and the listeners laughed heartily at the utter indifference with which I gave ear. When it concluded, amicably as may be expected, the slaves spread a carpet upon a coarse Berberah couch, and having again vented their hilarity in a roar of laughter, left me to sleep.

We had eaten at least one sheep per diem, and mutton baked in the ship's oven is delicious to the Somali mouth. Remained on board another dinner, a circumstance which possibly influenced the weak mind of the Captain of the "Reed." Awaking at dawn, I went out, expecting to find the vessel within stone's throw: it was nowhere visible. About 8 A.M., it

appeared in sight, a mere speck upon the sea-horizon, and whilst it approached, I inspected the settlement.

Aynterad, an inconsiderable place lying east-north-east of, and about forty miles from, Berberah, is a favourite roadstead principally on account of its water, which rivals that of Siyaro. The anchorage is bad: the Shimal or north wind sweeps long lines of heavy wave into the open bay, and the bottom is a mass of rock and sand-reef. The fifty sunburnt and windsoiled huts which compose the settlement, are built upon a bank of sand overlying the normal limestone: at the time when I visited it, the male population had emigrated *en masse* to Berberah. It is principally supported by the slave trade, the Arabs preferring to ship their purchases at some distance from the chief emporium.¹ Lieut. Herne, when he visited it, found a considerable amount of "black bullion" in the market.

The fort of Aynterad, erected thirty years ago by Mohammed Diban, is a stone and mud house square and flat-roofed, with high windows, an attempt at crenelles, and, for some reason intelligible only to its own Vitruvius, but a single bastion at the northern angle. There is no well, and the mass of huts cluster close to the walls. The five guns here deposited by Sharmarkay when expelled from Berberah, stand on the ground outside the fort, which is scarcely calculated to bear heavy carronades: they are unprovided with balls, but

1 Of all the slave-dealers on this coast, the Arabs are the most unscrupulous. In 1855, one Mohammed of Maskat, a ship-owner, who, moreover, constantly visits Aden, bought within sight of our flag a free-born Arab girl of the Yafa'i tribe, from the Akarib of Bir Hamid, and sold her at Berberah to a compatriot. Such a crime merits severe punishment; even the Abyssinians visit with hanging the Christian convicted of selling a fellow religionist. The Arab slaver generally marries his property as a ruse, and arrived at Maskat or Bushiri, divorces and sells them. Free Somali women have not unfrequently met with this fate.

that is a trifle where pebbles abound. Moreover, Abdi's slaves are well armed with matchlock and pistol, and the Badawi Tul Jailah¹ find the spear ineffectual against stone walls. The garrison has frequently been blockaded by its troublesome neighbours, whose prowess, however, never extended beyond preliminaries.

To allay my impatience, that morning I was invited into several huts for the purpose of drinking sour milk. A malicious joy filled my soul, as about noon, the Machiavellian Captain of the "Reed" managed to cast anchor, after driving his crazy craft through a sea which the violent Shimal was flinging in hollow curves foam-fringed upon the strand. I stood on the shore making signs for a canoe. My desires were disregarded, as long as decency admitted. At last, about 1 P.M., I found myself upon the quarter-deck.

"Dawwir al-farman,"—shift the yard!—I shouted with a voice of thunder.

1 The Habr Tul Jailah (mother of the tribe of Jailah) descendants of Ishak al-Hazrami by a slave girl, inhabit the land eastward of Berberah. Their principal settlements after Aynterad are the three small ports of Karam, Unkor, and Hays. The former, according to Lieut. Cruttenden, is "the most important from its possessing a tolerable harbour, and from its being the nearest point from Aden, the course to which place is N. N. W.,—consequently the wind is fair, and the boats laden with sheep for the Aden market pass but one night at sea, whilst those from Berberah are generally three. What greatly enhances the value of Kurrum (Karam), however, is its proximity to the country of the Dulbahanteh, who approach within four days of Kurrum, and who therefore naturally have their chief trade through that port. The Ahl Yusuf, a branch of the Habertel Jahleh, at present hold possession of Kurrum, and between them and the tribes to windward there exists a most bitter and irreconcilable feud, the consequence of sundry murders perpetrated about five years since at Kurrum, and which hitherto have not been avenged. The small ports of Enterad, Unkor, Heis, and Rukudah are not worthy of mention, with the exception of the first-named place, which has a trade with Aden in sheep."

The answer was a general hubbub. "He surely will not sail in a sea like this?" asked the trembling Captain of my companions.

"He will!" sententiously quoth the Hammal, with a Burleigh nod.

"It blows wind—" remonstrated the Rais.

"And if it blew fire?" asked the Hammal with the air *goguenard*, meaning that from the calamity of Frankish obstinacy there was no refuge.

A kind of death-wail arose, during which, to hide untimely laughter, I retreated to a large drawer, in the stern of the vessel, called a cabin. There my ears could distinguish the loud entreaties of the crew vainly urging my attendants to propose a day's delay. Then one of the garrison, accompanied by the Captain who shook as with fever, resolved to act forlorn hope, and bring a *feu d'enfer* of phrases to bear upon the Frank's hard brain. Scarcely, however, had the head of the sentence been delivered, before he was playfully upraised by his bushy hair and a handle somewhat more substantial, carried out of the cabin, and thrown, like a bag of biscuit, on the deck.

The case was hopeless. All strangers plunged into the sea—the popular way of landing in East Africa—the anchor was weighed, the ton of sail shaken out, and the "Reed" began to dip and rise in the yeasty sea laboriously as an alderman dancing a polka.

For the first time in my life I had the satisfaction of seeing the Somal unable to eat—unable to eat mutton. In sea-sickness and needless terror, the captain, crew, and passengers abandoned to us all the baked sheep, which we three, not being believers in the Evil Eye, ate from head to trotters with especial pleasure. That night the waves broke over us. The End of Time occupied himself in roaring certain orisons, which are reputed to calm stormy seas: he desisted only when Long Gulad

pointed out that a wilder gust seemed to follow as in derision each more emphatic period. The Captain, a noted reprobate, renowned on shore for his knowledge of erotic verse and admiration of the fair sex, prayed with fervour: he was joined by several of the crew, who apparently found the charm of novelty in the edifying exercise. About midnight a Sultan al-Bahr or Sea-king—a species of whale—appeared close to our counter; and as these animals are infamous for upsetting vessels in waggishness, the sight elicited a yell of terror and a chorus of religious exclamations.

On the morning of Friday, the 9th February 1855, we hove in sight of Jabal Shamsan, the loftiest peak of the Aden Crater. And ere evening fell, I had the pleasure of seeing the faces of friends and comrades once more.

POSTSCRIPT.

ON Saturday, the 7th April 1855, the H. E. I. Company's Schooner "Mahi," Lieut. King, I. N., commanding, entered the harbour of Berberah, where her guns roared forth a parting salute to the "Somali Expedition."

The Emporium of East Africa was at the time of my landing, in a state of confusion. But a day before, the great Harar caravan, numbering 3000 souls, and as many cattle, had entered for the purpose of laying in the usual eight months' supplies, and purchase, barter, and exchange were transacted in most hurried and unbusiness-like manner. All day, and during the greater part of night, the town rang with the voices of buyer and seller: to specify no other articles of traffic, 500 slaves of both sexes were in the market.¹ Long lines of

¹ The Fair-season of 1854-55 began on the 15th November, and may be said to have broken up on the 15th April.

The principal caravans which visit Berberah are from Harar the Western, and Ogadayn, the Southern region: they collect the produce of the numerous intermediate tribes of the Somal. The former has been described in the preceding pages. The following remarks upon the subject of the Ogadayn caravan are the result of Lieuts. Stroyan and Herne's observations at Berberah.

"Large caravans from Ogadayn descend to the coast at the beginning and the end of the Fair-season. They bring slaves from the Arusa country, cattle in great quantities, gums of sorts, clarified

laden and unladen camels were to be seen pacing the glaring yellow shore; rumours of plundering parties at times brought swarms of spear-men, bounding and yelling like wild beasts, from the town: already small parties of travellers had broken ground for their return journey; and the foul heap of mat hovels, to which this celebrated mart had been reduced, was steadily shrinking in dimensions.

Our little party consisted of forty-two souls. At Aden I had applied officially for some well-trained Somali policemen, but as an increase of that establishment had been urged upon the home authorities, my request was refused. We were fain to content ourselves with a dozen recruits of various races, Egyptian, Nubian, Arab and Negro, whom we armed with sabres and flint muskets. The other members of the expedition were our private servants, and about a score of Somal under our rival protectors Jami Hasan and Burhali Nuh. The Ras or Captain of the Kafilah was one Mahmud of the

butter, ivory, ostrich feathers, and rhinoceros horns to be made into handles for weapons. These are bartered for coarse cotton cloth of three kinds, for English and American sheeting in pieces of seventy-five, sixty-six, sixty-two, and forty-eight yards, black and indigo-dyed calicos in lengths of sixteen yards, nets or fillets worn by the married women, iron and steel in small bars, lead and zinc, beads of various kinds, especially white porcelain and speckled glass, dates and rice."

The Ayyal Ahmad and Ayyal Yunis classes of the Habr Awal Somal have constituted themselves Abbans or brokers to the Ogadayn Caravans, and the rapacity of the patron has produced a due development of roguery in the client. The principal trader of this coast is the Banyan from Aden and Cutch, facetiously termed by the Somal their "Milch-cows." The African cheats by mis-measuring the bad cotton cloth, and the Indian by falsely weighing the coffee, ivory, ostrich feathers and other valuable articles which he receives in return. Dollars and even rupees are now preferred to the double breadth of eight cubits which constitutes the well known "Tobe."

Mijjarthayn, better known at Aden as Al-Balyuz or the Envoy : he had the reputation of being a shrewd manager, thoroughly acquainted with the habits and customs, as well as the geography, of Somaliland.

Our camp was pitched near the site of the proposed Agency, upon a rocky ridge within musket-shot of the southern extremity of the creek, and about three quarters of a mile distant from the town. This position had been selected for the benefit of the "Mahi's" guns. Political exigencies required the "Mahi" to relieve the "Elphin-stone," then blockading the seaboard of our old Arab foe, the Fazli chief; she was unable to remain upon the coast, and superintend our departure, a measure which I had strongly urged. Our tents were pitched in one line: Lieut. Stroyan's was on the extreme right, about a dozen paces distant was the "Rowtie¹" occupied by Lieut. Herne and myself, and at a similar distance on the left of the camp was that in which Lieut. Speke slept. The baggage was placed between the two latter, the camels were tethered in front upon a sandy bed beneath the ridge our camping-ground, and in rear stood the horses and mules. During day-time all were on the alert: at night two sentries were posted, regularly relieved, and visited at times by the Ras and ourselves.

I had little reason to complain of my reception at Berberah. The chiefs appeared dissatisfied with the confinement of one Mohammed Sammattar, the Abban who accompanied Lieut. Speke to the Eastern country: they listened, however, with respectful attention to a letter in which the Political Resident at Aden enjoined them to treat us with consideration and hospitality.

There had been petty disputes with Burhali Nuh, and the elders of the Ísa Musa tribe, touching the hire

¹ A Sepoy's tent, pent-house shaped, supported by a single transverse and two upright poles and open at one of the long ends

of horse-keepers and camel-drivers: such events, however, are not worthy to excite attention in Africa. My friend at Harar, the Shaykh Jami, had repeatedly called upon us, eaten bread and salt, recommended us to his fellow countrymen, and used my intervention in persuading avaricious ship-owners to transport, gratis, pauper pilgrims to Arabia. The people, after seeing the deaths of a few elephants, gradually lowered their loud boasts and brawling claims: they assisted us in digging a well, offered their services as guides and camel-drivers, and in some cases insisted upon encamping near us for protection. Briefly, we saw no grounds of apprehension. During thirty years, not an Englishman of the many that had visited it had been molested at Berberah, and apparently there was as little to fear in it as within the fortifications of Aden.¹

Under these favourable circumstances we might have set out at once towards the interior. Our camels, fifty-six in number, had been purchased,² and the

1 Since returning I have been informed, however, by the celebrated Abyssinian traveller M. Antoine d'Abbadie, that in no part of the wild countries which he visited was his life so much perilled as at Berberah.

2 Lieut. Speke had landed at Karam harbour on the 24th of March, in company with the Ras, in order to purchase camels. For the Ayyun or best description he paid seven dollars and a half; the Gal Ad (white camels) cost on an average four. In five days he had collected twenty-six, the number required, and he then marched overland from Karam to Berberah.

I had taken the precaution of detaching Lieut. Speke to Karam in lively remembrance of my detention for want of carriage at Zayla, and in consequence of a report raised by the Somal of Aden that a sufficient number of camels was not procurable at Berberah. This proved false. Lieuts. Stroyan and Herne found no difficulty whatever in purchasing animals at the moderate price of five dollars and three quarters a head: for the same sum they could have bought any reasonable number. Future travellers, however, would

Ogadayn Caravan was desirous of our escort. But we wished to witness the close of the Berberah fair, and we expected instruments and other necessities by the mid-April mail from Europe.¹

About 3 P.M., on the 9th April, a shower, accompanied by thunder and lightning, came up from the southern hills, where rain had been falling for some days, and gave notice that the Gugi or Somali monsun had begun. This was the signal for the Badawin to migrate to the plateau above the hills.² Throughout the town the mats were stripped from the frameworks of stick and pole,³ the camels were laden, and thousands of travellers lined the roads. The next day Berberah was almost deserted except by the pilgrims who intended to take ship, and by merchants, who, fearful of plundering parties, awaited the first favourable hour for setting sail. Our protectors, Jami and Burhali, receiving permission to accompany their families and flocks, left us in charge of their sons and relations. On the 15th April the last vessel sailed out of the creek, and our little party remained in undisputed possession of the place.

Three days afterwards, about noon, an Aynterad craft *en route* from Aden entered the solitary harbour freighted with about a dozen Somal desirous of accompanying us towards Ogadayn, the southern region. She

do well not to rely solely upon Berberah for a supply of this necessary, especially at seasons when the place is not crowded with caravans.

1 The Elders of the Habr Awal, I have since been informed, falsely asserted that they repeatedly urged us, with warnings of danger, to leave Berberah at the end of the fair, but that we positively refused compliance, for other reasons. The facts of the case are those stated in the text.

2 They prefer travelling during the monsun, on account of the abundance of water.

3 The framework is allowed to remain for use next Fair-season.

would have sailed that evening ; fortunately, however I had ordered our people to feast her commander and crew with rice and the irresistible dates.

At sunset on the same day we were startled by a discharge of musketry behind the tents: the cause proved to be three horsemen, over whose heads our guide had fired in case they might be a foraging party. I reprimanded our people sharply for this act of folly, ordering them in future to reserve their fire, and when necessary to shoot into, not above, a crowd. After this we proceeded to catechize the strangers, suspecting them to be scouts, the usual forerunners of a Somali raid: the reply was so plausible that even the Balyuz, with all his acuteness, was deceived. The Badawin had forged a report that their ancient enemy the Hajj Sharmarkay was awaiting with four ships at the neighbouring port, Siyaro, the opportunity of seizing Berberah whilst deserted, and re-erecting his forts there for the third time. Our visitors swore by the divorce-oath—the most solemn which the religious know—that a vessel entering the creek at such unusual season, they had been sent to ascertain whether it had been freighted with materials for building, and concluded by laughingly asking if we feared danger from the tribe of our own protectors. Believing them, we posted as usual two sentries for the night, and retired to rest in our wonted security.

Between 2 and 3 A.M. of the 19th April I was suddenly aroused by the Balyuz, who cried aloud that the enemy was upon us.¹ Hearing a rush of men like a stormy wind, I sprang up, called for my sabre, and sent Lieut. Herne to ascertain the force of the foray. Armed with a "Colt," he went to the rear and left of

¹ The attacking party, it appears, was 350 strong; 12 of the Mikahil, 15 of the Habr Girhajis, and the rest Ísa Musa. One Ao Ali wore, it is said, the ostrich feather for the murder of Lieut. Stroyan.

the camp, the direction of danger, collected some of the guard—others having already disappeared—and fired two shots into the assailants. Then finding himself alone, he turned hastily towards the tent; in so doing he was tripped up by the ropes, and as he arose, a Somali appeared in the act of striking at him with a club. Lieut. Herne fired, felled the man, and rejoining me, declared that the enemy was in great force and the guard nowhere. Meanwhile, I had aroused Lieuts. Stroyan and Speke, who were sleeping in the extreme right and left tents. The former, it is presumed, arose to defend himself, but, as the sequel shows, we never saw him alive.¹ Lieut. Speke, awakened by the report of fire-arms, but supposing it the normal false alarm—a warning to plunderers—he remained where he was: presently hearing clubs rattling upon his tent, and feet shuffling around, he ran to my Rowtie, which we prepared to defend as long as possible.

The enemy swarmed like hornets with shouts and screams intending to terrify, and proving that overwhelming odds were against us: it was by no means easy to avoid in the shades of night the jobbing of javelins, and the long heavy daggers thrown at our legs from under and through the opening of the tent. We three remained together: Lieut. Herne knelt by my right, on my left was Lieut. Speke guarding the entrance, I stood in the centre, having nothing but a sabre. The revolvers were used by my companions with deadly effect: unfortunately there was but one pair. When the fire was exhausted, Lieut. Herne went to search for his powder-horn, and that failing, to find some spears

¹ Mohammed, his Indian servant, stated that rising at my summons he had rushed to his tent, armed himself with a revolver, and fired six times upon his assassins. Unhappily, however, Mohammed did not see his master fall, and as he was foremost amongst the fugitives, scant importance attaches to his evidence.

usually tied to the tent-pole. Whilst thus engaged, he saw a man breaking into the rear of our Rowtie, and came back to inform me of the circumstance.

At this time, about five minutes after the beginning of the affray, the tent had been almost beaten down, an Arab custom with which we were all familiar, and had we been entangled in its folds we should have been speared with unpleasant facility. I gave the word for escape, and sallied out, closely followed by Lieut. Herne, with Lieut. Speke in the rear. The prospect was not agreeable. About twenty men were kneeling and crouching at the tent entrance, whilst many dusk figures stood further off, or ran about shouting the war-cry, or with shouts and blows drove away our camels. Among the enemy were many of our friends and attendants: the coast being open to them, they naturally ran away, firing a few useless shots and receiving a modicum of flesh wounds.

After breaking through the mob at the tent entrance, imagining that I saw the form of Lieut. Stroyan lying upon the sand, I cut my way towards it amongst a dozen Somal, whose war-clubs worked without mercy, whilst the Balyuz, who was violently pushing me out of the fray, rendered the strokes of my sabre uncertain. This individual was cool and collected: though incapacitated by a sore right-thumb from using the spear, he did not shun danger, and passed unhurt through the midst of the enemy: his efforts, however, only illustrated the venerable adage, "defend me from my friends." I turned to cut him down: he cried out in alarm; the well-known voice caused an instant's hesitation: at that moment a spearman stepped forward, left his javelin in my mouth, and retired before he could be punished. Escaping as by a miracle, I sought some support: many of our Somal and servants lurking in the darkness offered to advance, but "tailed off" to a man as we

approached the foe. Presently the Balyuz reappeared, and led me towards the place where he believed my three comrades had taken refuge. I followed him, sending the only man that showed presence of mind, one Golab of the Yusuf tribe, to bring back the Aynterad craft from the Spit into the centre of the harbour.¹

Again losing the Balyuz in the darkness, I spent the interval before dawn wandering in search of my comrades, and lying down when overpowered with faintness and pain: as the day broke, with my remaining strength I reached the head of the creek, was carried into the vessel, and persuaded the crew to arm themselves and visit the scene of our disasters.

Meanwhile, Lieut. Herne, who had closely followed me, fell back, using the butt-end of his discharged six-shooter upon the hard heads around him: in so doing he came upon a dozen men, who though they loudly vociferated, "Kill the Franks who are killing the Somal!" allowed him to pass uninjured.

He then sought his comrades in the empty huts of the town, and at early dawn was joined by the Balyuz, who was similarly employed. When day broke he sent a Negro to stop the native craft, which was apparently sailing out of the harbour, and in due time came on board. With the exception of sundry stiff blows with the war-club, Lieut. Herne had the fortune to escape unhurt.

On the other hand, Lieut. Speke's escape was in every way wonderful. Sallying from the tent he levelled his "Dean and Adams" close to his assailant's breast. The pistol refused to revolve. A sharp blow of a war-

¹ At this season native craft quitting Berberah make for the Spit late in the evening, cast anchor there, and set sail with the land breeze before dawn. Our lives hung upon a thread. Had the vessel departed, as she intended, the night before the attack, nothing could have saved us from destruction.

club upon the chest felled our comrade, who was in the rear and unseen. When he fell, two or three men sprang upon him, pinioned his hands behind, felt him for concealed weapons—an operation to which he submitted in some alarm—and led him towards the rear, as he supposed to be slaughtered. There, Lieut. Speke, who could scarcely breathe from the pain of the blow, asked a captor to tie his hands before, instead of behind, and begged a drop of water to relieve his excruciating thirst. The savage defended him against a number of the Somal who came up threatening and brandishing their spears, he brought a cloth for the wounded man to lie upon, and lost no time in procuring a draught of water.

Lieut. Speke remained upon the ground till dawn. During the interval he witnessed the war-dance of the savages—a scene striking in the extreme. The tallest and largest warriors marched in a ring round the tents and booty, singing, with the deepest and most solemn tones, the song of thanksgiving. At a little distance the grey uncertain light disclosed four or five men, lying desperately hurt, whilst their kinsmen kneaded their limbs, poured water upon their wounds, and placed lumps of dates in their stiffening hands.¹ As day broke, the division of plunder caused angry passions to rise. The dead and dying were abandoned. One party made a rush upon the cattle, and with shouts and yells drove them off towards the wild, some loaded themselves with goods, others fought over pieces of cloth, which they tore with hand and dagger, whilst the disappointed, vociferating with rage, struck at one another and brandished their spears. More than once during these scenes, a panic seized them; they moved off in a body

1 The Somal place dates in the hands of the fallen to ascertain the extent of injury: he who cannot eat that delicacy is justly decided to be *in articulo*.

to some distance; and there is little doubt that had our guard struck one blow, we might still have won the day.

Lieut. Speke's captor went to seek his own portion of the spoil, when a Somali came up and asked in Hindustani, what business the Frank had in their country, and added that he would kill him if a Christian, but spare the life of a brother Moslem. The wounded man replied that he was going to Zanzibar, that he was still a Nazarene, and therefore that the work had better be done at once:—the savage laughed and passed on. He was succeeded by a second, who, equally compassionate, whirled a sword round his head, twice pretended to strike, but returned to the plunder without doing damage. Presently came another manner of assailant. Lieut. Speke, who had extricated his hands, caught the spear levelled at his breast, but received at the same moment a blow from a club which, paralyzing his arm, caused him to lose his hold. In defending his heart from a succession of thrusts, he received severe wounds on the back of his hand, his right shoulder, and his left thigh. Pausing a little, the wretch crossed to the other side, and suddenly passed his spear clean through the right leg of the wounded man: the latter "smelling death," then leapt up, and taking advantage of his assailant's terror, rushed headlong towards the sea. Looking behind, he avoided the javelin hurled at his back, and had the good fortune to run, without further accident, the gauntlet of a score of missiles. When pursuit was discontinued, he sat down faint from loss of blood upon a sandhill. Recovering strength by a few minutes' rest, he staggered on to the town, where some old women directed him to us. Then, pursuing his way, he fell in with the party sent to seek him, and by their aid reached the craft, having walked and run at least three miles, after receiving eleven wounds, two of

which had pierced his thighs. A touching lesson how difficult it is to kill a man in sound health!¹

When the three survivors had reached the craft, Yusuf, the captain, armed his men with muskets and spears, landed them near the camp, and ascertained that the enemy expecting a fresh attack, had fled, carrying away our cloth, tobacco, swords, and other weapons.² The corpse of Lieut. Stroyan was then brought on board. Our lamented comrade was already stark and cold. A spear had traversed his heart, another had pierced his abdomen, and a frightful gash, apparently of a sword, had opened the upper part of his forehead: the body had been bruised with war-clubs, and the thighs showed marks of violence after death. This was the severest affliction that befell us. We had lived together like brothers: Lieut. Stroyan was a universal favourite, and his sterling qualities of manly courage, physical endurance, and steady perseverance had augured for him a bright career, thus prematurely cut off. Truly melancholy to us was the contrast between the evening when he sat with us full of life and spirits, and the morning when we saw amongst us a livid corpse.

We had hoped to preserve the remains of our friend for interment at Aden. But so rapid were the effects of

1 In less than a month after receiving such injuries, Lieut. Speke was on his way to England: he has never felt the least inconvenience from the wounds, which closed up like cuts in Indian-rubber.

2 They had despised the heavy sacks of grain, the books, broken boxes, injured instruments, and a variety of articles which they did not understand. We spent that day at Berberah, bringing off our property, and firing guns to recall six servants who were missing. They did not appear, having lost no time in starting for Karam and Aynterad, whence they made their way in safety to Aden. On the evening of the 19th of April, unable to remove the heavier effects, and anxious to return with the least possible delay, I ordered them to be set on fire.

exposure, that we were compelled most reluctantly, on the morning of the 20th April, to commit them to the deep, Lieut. Herne reading the funeral service.

Then with heavy hearts we set sail for the near Arabian shore, and, after a tedious two days, carried to our friends the news of unexpected disaster.

APPENDIX I.

DIARY AND OBSERVATIONS

MADE BY LIEUTENANT SPEKE, WHEN ATTEMPTING
TO REACH THE WADY NOGAL.

D I A R Y.

ON the 28th October, 1854, Lieutenant Speke arrived at Kurayat, a small village near Las Kuray (Goree Bunder), in the country called by the Somal "Makhar," or the eastern maritime region. During the period of three months and a half he was enabled to make a short excursion above the coast-mountains, visiting the Warsingali, the Dulbahanta, and the Habr Girhajis tribes, and penetrating into a region unknown to Europeans. The bad conduct of his Abban, and the warlike state of the country, prevented his reaching the "Wady Nogal," which, under more favourable circumstances and with more ample leisure than our plans allowed him, he conceives to be a work of little difficulty and no danger. He has brought back with him ample notices of the region visited, and has been enabled to make a valuable collection of the Fauna, which have been forwarded to the Curator of the Royal As. Society's Museum, Calcutta. On the 15th February, 1855, Lieutenant Speke revisited Kurayat, and there embarked for Aden.

Before proceeding to Lieutenant Speke's Journal, it may be useful to give a brief and general account of the region explored.

The portion of the Somali country visited by Lieutenant Speke may be divided into a Maritime Plain, a Range of Mountains, and an elevated Plateau.

The Maritime Plain, at the points visited by Lieutenant Speke, is a sandy tract overlying limestone, level to the foot of the hills, and varying from half a mile to two miles in breadth. Water is not everywhere procurable. At the village of Las Kuray, there is an old and well built well, about twelve feet deep, producing an abundant and excellent supply. It appears that the people have no implements, and are too barbarous to be capable of so simple an engineering operation as digging. The vegetation presents the usual appearance of salsolaceous plants thinly scattered over the surface, with here and there a stunted growth of Arman or Acacia. The watershed is of course from south to north, and the rain from the hills is carried off by a number of Fiumaras or freshets, with broad shallow beds, denoting that much of the monsun rain falling in the mountains is there absorbed, and that little finds its way to the sea. At this season (the dry weather) the plain is thinly inhabited; there are no villages except on the sea-shore, and even these were found by the traveller almost entirely deserted, mostly women occupying the houses, whilst the men were absent, trading and tending cattle in the hills. The harbours are, generally speaking, open and shallow roadsteads, where ships find no protection; there is, however, one place (Las Galwayta), where, it is said, deep water extends to the shore.

Meteorological observations show a moderate temperature, clear air, and a regular north-easterly wind. It is probable that, unlike the Berberah Plain, the monsun rain here falls in considerable quantities. This land belongs in part to the Warsingali. Westwards of Las Galwayta, which is the frontier, the Habr Girhajis lay claim to the coast. The two tribes, as usual in that unhappy land, are on terms of "Dam" or blood-feud; yet they intermarry.

The animals observed were, the Waraba, a dark-

coloured cynhyena, with a tail partly white, a grey jackal, and three different kinds of antelopes. Besides gulls, butcher birds, and a description of sparrow, no birds were found on the Maritime Plain.

The Range of Mountains is that long line which fringes the Somali coast from Tajurrah to Ras Jerd Hafun (Cape Guardafui). In the portion visited by Lieutenant Speke it is composed principally of limestones, some white, others brownish, and full of fossil shells. The seaward face is a gradual slope, yet as usual more abrupt than the landward side, especially in the upper regions. Steep irregular ravines divide the several masses of hill. The range was thinly covered with *Acacia* scrub in the lower folds. The upper portion was thickly clad with *acacia* and other thorns, and upon the summit, the Somali pine tree observed by me near Harar, and by Lieutenant Herne at Gulays, first appeared. Rain had freshly fallen.

The animal creation was represented by the leopard, hyena, rhinoceros, Waraba, four kinds of antelopes, hares and rats, tailless and long-tailed. It is poor in sea birds (specimens of those collected have been forwarded to the As. Society's Museum), and but one description of snake was observed. These hills belong partly to the Warsingali, and partly to the Habr Girhajis. The frontier is in some places denoted by piles of rough stones. As usual, violations of territorial right form the rule, not the exception, and trespass is sure to be followed by a "war." The meteorology of these hills is peculiar. The temperature appears to be but little lower than the plain: the wind was north-easterly; and both monsuns bring heavy rains.

At Yafir, on the summit of the hill, Lieutenant Speke's thermometer showed an altitude of about 7,500 feet. The people of the country do not know what ice means. Water is very scarce in these hills, except

during the monsun : it is found in springs which are far apart; and in the lower slopes collected rain water is the sole resource. This scarcity renders the habits of the people peculiarly filthy.

After descending about 2,000 feet from the crest of the mountains to the southern fall, Lieutenant Speke entered upon the platform which forms the country of the Eastern Somal. He is persuaded that the watershed of this extensive tract is from N.W. to S.E., contrary to the opinion of Lieutenant Cruttenden, who, from information derived from the Somal, determined the slope to be due south. "Nogal" appears, according to Lieutenant Speke, to be the name of a tract of land occupied by the Warsingali, the Mijjarthayn, and the northern clan of the Dulbahantas, as Bohodlay in Haud is inhabited by the southern. Nogal is a sterile tableland, here and there thinly grown with thorns, perfectly useless for agriculture, and, unless it possess some mineral wealth, valueless. The soil is white and stony, whereas Haud or Ogadayn is a deep red, and is described as having some extensive jungles. Between the two lies a large watercourse, called "Tuk Der," or the Long River. It is dry during the cold season, but during the rains forms a flood, tending towards the Eastern Ocean. This probably is the line which in our maps is put down as "Wady Nogal, a very fertile and beautiful valley."

The surface of the plateau is about 4100 feet above the level of the sea : it is a space of rolling ground, stony and white with broken limestone. Water is found in pools, and in widely scattered springs : it is very scarce, and owing to the total absence of this necessary further south than the hills Lieutenant Speke was stopped by its want. The climate appeared to our traveller delightful. In some places the glass fell at 6 A.M. to 25°, yet at noon on the same day the mercury rose to 76°. The wind was

always N.E., sometimes gentle, and occasionally blowing strongly but without dust. The rainy monsun must break here with violence, and the heat be fearful in the hot season. The principal vegetation of this plateau was *Acacia*, scarce and stunted; in some places under the hills and in the watercourses these trees are numerous and well grown. On the other hand, extensive tracts towards the south are almost barren. The natives speak of *Malmal* (myrrh) and the *Luban* (incense) trees. The wild animals are principally antelopes; there are also ostriches, onagers, *Waraba*, lions (reported to exist), jackals, and vermin. The bustard and *florikan* appear here. The Nomads possess large flocks of sheep, the camels, cows, and goats being chiefly found at this season on the seaward side of the hills, where forage is procurable. The horses were stunted tattoos, tolerably well-bred, but soft for want of proper food. It is said that the country abounds in horses, but Lieutenant Speke "doubts the fact." The eastern portion of the plateau visited by our traveller belongs to the *Warsingali*, the western to the *Dulbahantas*: the former tribe extends to the S.E., whilst the latter possesses the lands lying about the *Tuk Der*, the *Nogal*, and *Haud*. These two tribes are at present on bad terms, owing to a murder which led to a battle: the quarrel has been allowed to rest till lately, when it was revived at a fitting opportunity. But there is no hostility between the Southern *Dulbahantas* and the *Warsingali*, on the old principle that "an enemy's enemy is a friend."

On the 21st October, 1854, Lieutenant Speke, from the effects of a stiff easterly wind and a heavy sea, made by mistake the harbour of *Rakúdah*. This place has been occupied by the *Rer Dud*, descendants of *Sambur*, son of *Ishak*. It is said to consist of a small fort, and two or three huts of matting, lately re-erected. About two years ago the settlement was laid waste by the

rightful owners of the soil, the Musa Abokr, a sub-family of the Habr Tal Jailah.

22nd October.—Without landing, Lieutenant Speke coasted along to Bunder Hais, where he went on shore. Hais is a harbour belonging to the Musa Abokr. It contains a “fort,” a single-storied, flat-roofed, stone and mud house, about 20 feet square, one of those artless constructions to which only Somal could attach importance. There are neither muskets nor cannon among the braves of Hais. The “town” consists of half a dozen mud huts, mostly skeletons. The anchoring ground is shallow, but partly protected by a spur of hill, and the sea abounds in fish. Four Buggaloes (native craft) were anchored here, waiting for a cargo of Dumbah sheep and clarified butter, the staple produce of the place. Hais exports to Aden, Mocha, and other parts of Arabia; it also manufactures mats, with the leaves of the Daum palm and other trees. Lieutenant Speke was well received by one Ali, the Agil, or petty chief of the place: he presented two sheep to the traveller. On the way from Bunder Jadid to Las Kuray, Lieutenant Speke remarks that Las Galwayta would be a favourable site for a Somali settlement. The water is deep even close to the shore, and there is an easy ascent from it to the summit of the mountains. The consequence is that it is coveted by the Warsingali, who are opposed by the present proprietors, the Habr Girhajis. The Sultan of the former family resists any settlement for fear of dividing and weakening their force; it is too far from their pastures, and they have not men enough for both purposes.

28th October.—Lieutenant Speke landed at Kurayat, near Las Kuray, and sent a messenger to summon the chief, Mohammed Ali, Jirad or Prince of the Warsingali tribe.

During a halt of twenty-one days, the traveller had

an opportunity of being initiated into the mysteries of Somali medicine and money hiding. The people have but two cures for disease, one the actual cautery, the other a purgative, by means of melted sheep's-tail, followed by such a draught of camel's milk that the stomach, having escaped the danger of bursting, is suddenly and completely relieved. It is here the custom of the wealthy to bury their hoards, and to reveal the secret only when at the point of death. Lieutenant Speke went to a place where it is said a rich man had deposited a considerable sum, and described his "cache" as being "on a path in a direct line between two trees as far as the arms can reach with a stick." The hoarder died between forty and fifty years ago, and his children have been prevented by the rocky nature of the ground, and their forgetting to ask which was the right side of the tree, from succeeding in anything beyond turning up the stones.

Las Kuray is an open roadstead for native craft. The town is considered one of the principal strongholds of the coast. There are three large and six small "forts," similar in construction to those of Hais; all are occupied by merchants, and are said to belong to the Sultan. The mass of huts may be between twenty and thirty in number. They are matted buildings, long and flat-roofed; half a dozen families inhabit the same house, which is portioned off for such accommodation. Public buildings there is none, and no wall protects the place. It is in the territory of the Warsingali, and owns the rule of the Jirad or Prince, who sometimes lives here, and at other times inhabits the Jungle. Las Kuray exports gums, Dumbah sheep, and guano, the latter considered valuable, and sent to Makalla in Arabia, to manure the date plantations.

Four miles westward of Las Kuray is Kurayat, also called Little Kuray. It resembles the other settlement,

and is not worth description. Lieutenant Speke here occupied a fort or stone house belonging to his Abban; finding the people very suspicious, he did not enter Las Kuray for prudential motives. There the Sultan has no habitation; when he visited the place he lodged in the house of a Nacoda or ship-captain.

Lieutenant Speke was delayed at Kurayat by the pretext of want of cattle; in reality to be plundered. The Sultan who inhabits the Jungle, did not make his appearance till repeatedly summoned. About the tenth day the old man arrived on foot, attended by a dozen followers; he was carefully placed in the centre of a double line bristling with spears, and marched past to his own fort. Lieutenant Speke posted his servants with orders to fire a salute of small firearms. The consequence was that the evening was spent in prayers.

During Lieutenant Speke's first visit to the Sultan, who received him squatting on the ground outside the house in which he lodged, with his guards about him, the dignitary showed great trepidation, but returned salams with politeness. He is described as a fine-looking man, between forty-eight and fifty years of age; he was dressed in an old and dirty Tobe, had no turband, and appeared unarmed. He had consulted the claims of "dignity" by keeping the traveller waiting ten days whilst he journeyed twenty miles. Before showing himself he had privily held a Durbar at Las Kuray; it was attended by the Agils of the tribe, by Mohammed Samattar (Lieutenant Speke's Abban), and the people generally. Here the question was debated whether the traveller was to be permitted to see the country. The voice of the multitude was as usual *contra*, fearing to admit a wolf into the fold. It was silenced however by the Sultan, who thought fit to favour the English, and by the Abban, who settled the question, saying that he, as the Sultan's subject, was answerable for all that might

happen, and that the chief might believe him or not ;—
“how could such Jungle-folk know anything ? ”

On the morning of the 8th November the Sultan returned Lieutenant Speke's visit. The traveller took the occasion of “opening his desire to visit the Warsingali country and the lands on the road to Berberah, keeping inland about 200 miles, more or less according to circumstances, and passing through the Dulbahantas.” To this the Sultan replied, that “as far as his dominions extended the traveller was perfectly at liberty to go where he liked ; but as for visiting the Dulbahantas, he could not hear of or countenance it.” Mahmud Ali, Jirad or Prince of the southern Dulbahantas, was too far away for communication, and Mohammed Ali Jirad, the nearest chief, had only ruled seven or eight years ; his power therefore was not great. Moreover, these two were at war : the former having captured, it is said, 2000 horses, 400 camels, and a great number of goats and sheep, besides wounding a man. During the visit, which lasted from 8 A.M. to 2 P.M., the Sultan refused nothing but permission to cross the frontier, fearing, he said, lest an accident should embroil him with our Government. Lieutenant Speke gave them to understand that he visited their country, not as a servant of the Company, but merely as a traveller wishing to see sport. This of course raised a laugh ; it was completely beyond their comprehension. They assured him, however, that he had nothing to apprehend in the Warsingali country, where the Sultan's order was like that of the English. The Abban then dismissed the Sultan to Las Kuray, fearing the appetites of his followers ; and the guard, on departure, demanded a cloth each by way of honorarium. This was duly refused, and they departed in discontent. The people frequently alluded to two grand grievances. In the first place they complained of an interference on the part of our Government, in consequence of a quarrel

which took place seven years ago at Aden, between them and the Habr Tal Jailah tribe of Karam. The Political Resident, it is said, seized three vessels belonging to the Warsingali, who had captured one of the ships belonging to their enemies; the former had command of the sea, but since that event they have been reduced to a secondary rank. This grievance appears to be based on solid grounds. Secondly, they complained of the corruption of their brethren by intercourse with a civilized people, especially by visiting Aden: the remedy for this evil lies in their own hands, but desire of gain would doubtless defeat any moral sanitary measure which their Elders could devise. They instanced the state of depravity into which the Somal about Berberah had fallen, and prided themselves highly upon their respect for the rights of *meum* and *tuum*, so completely disregarded by the Western States. But this virtue may arise from the severity of their chastisements: mutilation of the hand being the usual award to theft.

Moreover Lieutenant Speke's Journal does not impress the reader highly with their honesty. And lastly, I have found the Habr Awal at Berberah, on the whole, a more respectable race than the Warsingali.

Lieutenant Speke's delay at Kurayat was caused by want of carriage. He justly remarks that "every one in this country appeals to precedent"; the traveller, therefore, should carefully ascertain the price of everything, and adhere to it, as those who follow him twenty years afterwards will be charged the same. One of the principal obstacles to Lieutenant Speke's progress was the large sum given to the natives by an officer who visited this coast some years ago. Future travellers should send before them a trusty Warsingali to the Sultan, with a letter specifying the necessary arrangements, a measure which would save trouble and annoyance to both parties.

On the 10th of November the Sultan came early to Lieutenant Speke's house. He received a present of cloth worth about forty rupees. After comparing his forearm with every other man's and ascertaining the mean, he measured and re-measured each piece, an operation which lasted several hours. A flint gun was presented to him, evidently the first he had ever handled; he could scarcely bring it up to his shoulder, and persisted in shutting the wrong eye. Then he began as usual to beg for more cloth, powder, and lead. By his assistance Lieutenant Speke bought eight camels, inferior animals, at rather a high price, from 10 to 16½ cloths (equivalent to dollars) per head. It is the custom for the Sultan, or in his absence, for an Agil to receive a tithe of the price; and it is his part to see that the traveller is not overcharged. He appears to have discharged his duty very inefficiently, a dollar a day being charged for the hire of a single donkey. Lieutenant Speke regrets that he did not bring dollars or rupees, cloth on the coast being now at a discount.

After the usual troubles and vexations of a first move in Africa, on the 16th of November, 1854, Lieutenant Speke marched about three miles along the coast, and pitched at a well close to Las Kuray. He was obliged to leave about a quarter of his baggage behind, finding it impossible with his means to hire donkeys, the best conveyance across the mountains, where camels must be very lightly laden. The Sultan could not change, he said, the route settled by a former Sahib. He appears, though famed for honesty and justice, to have taken a partial view of Lieutenant Speke's property. When the traveller complained of his Abban, the reply was, "This is the custom of the country, I can see no fault; all you bring is the Abban's, and he can do what he likes with it."

The next day was passed unpleasantly enough in

the open air, to force a march, and the Sultan and his party stuck to the date-bag, demanding to be fed as servants till rations were served out to them.

18th November.—About 2 A.M. the camels (eleven in number) were lightly loaded, portions of the luggage being sent back to Kurayat till more carriage could be procured. The caravan crossed the plain southwards, and after about two miles' march entered a deep stony watercourse winding through the barren hills. After five miles' progress over rough ground, Lieutenant Speke unloaded under a tree early in the afternoon near some pools of sweet rain water collected in natural basins of limestone dotting the watercourse. The place is called Iskodubuk; the name of the watercourse is Duktura. The Sultan and the Abban were both left behind to escort the baggage from Las Kuray to Kurayat. They promised to rejoin Lieutenant Speke before nightfall; the former appeared after five, the latter after ten, days. The Sultan sent his son Abdallah, a youth of about fifteen years old, who proved so troublesome that Lieutenant Speke was forced repeatedly to dismiss him: still the lad would not leave the caravan till it reached the Dulbahanta frontier. And the Abban delayed a Negro servant, Lieutenant Speke's gun-bearer, trying by many offers and promises to seduce him from service.

19th November.—At dawn the camels were brought in; they had been feeding at large all night, which proves the safety of the country. After three hours' work at loading, the caravan started up the watercourse. The road was rugged; at times the watercourse was blocked up with boulders, which compelled the travellers temporarily to leave it. With a little cutting away of projecting rocks which are of soft stone, the road might be made tolerably easy. Scattered and stunted Acacias, fringed with fresh green foliage, relieved the eye: all else was barren rock. After marching about two miles, the

traveller was obliged to halt by the Sultan; a messenger arrived with the order. The halting-place is called Damalay. It is in the bed of the watercourse, stagnating rain, foul-looking but sweet, lying close by. As in all other parts of this Fiumara, the bed was dotted with a bright green tree, sometimes four feet high, resembling a willow. Lieutenant Speke spread his mat in the shade, and spent the rest of the day at his diary, and in conversation with the natives.

The next day was also spent at Damalay. The interpreter, Mohammed Ahmad, a Somali of the Warsingali tribe, and all the people, refused positively to advance. Lieutenant Speke started on foot to Las Kuray in search of the Abban: he was followed at some distance by the Somal, and the whole party returned on hearing a report that the chief and the Abban were on the way. The traveller seems on this occasion to have formed a very low estimate of the people. He stopped their food until they promised to start the next day.

21st November.—The caravan marched at gun-fire, and, after a mile, left the watercourse, and ascended by a rough camel-path a buttress of hill leading to the ridge of the mountains. The ascent was not steep, but the camels were so bad that they could scarcely be induced to advance. The country was of a more pleasant aspect, a shower of rain having lately fallen. At this height the trees grow thicker and finer, the stones are hidden by grass and heather, and the air becomes somewhat cooler. After a six miles' march Lieutenant Speke encamped at a place called Adhai. Sweet water was found within a mile's walk;—the first spring from which our traveller drank. Here he pitched a tent.

At Adhai Lieutenant Speke was detained nine days by the non-appearance of his "Protector" and the refusal of his followers to march without him. The camels were sent back with the greatest difficulty to fetch

the portion of the baggage left behind. On the 24th Lieutenant Speke sent his Hindustani servant to Las Kuray, with orders to bring up the baggage. "Imam" started alone and on foot, not being permitted to ride a pony hired by the traveller: he reported that there is a much better road for laden camels from the coast to the crest of the hills. Though unprotected, he met with no difficulty, and returned two days afterwards, having seen the baggage *en route*. During Lieutenant Speke's detention, the Somal batted on his provisions, seeing that his two servants were absent, and that no one guarded the bags. Half the rice had been changed at Las Kuray for an inferior description. The camel drivers refused their rations because all their friends (thirty in number) were not fed. The Sultan's son taught them to win the day by emptying and hiding the water skins, by threatening to kill the servants if they fetched water, and by refusing to do work. During the discussion, which appears to have been lively, the eldest of the Sultan's four sons, Mohammed Aul, appeared from Las Kuray. He seems to have taken a friendly part, stopped the discussion, and sent away the young prince as a nuisance. Unfortunately, however, the latter reappeared immediately that the date bags were opened, and Mohammed Aul stayed only two days in Lieutenant Speke's neighbourhood. On the 28th November the Abban appeared. The Sultan then forced upon Lieutenant Speke his brother Hasan as a second Abban, although this proceeding is contrary to the custom of the country. The new burden, however, after vain attempts at extortion, soon disappeared, carrying away with him a gun.

For tanning water-skins the Somal here always use, when they can procure it, a rugged bark with a smooth epidermis of a reddish tinge, a pleasant aromatic odour, and a strong astringent flavour. They call it Mohur: powdered and sprinkled dry on a wound, it acts as a styptic. Here was observed an aloe-formed plant, with

a strong and woody thorn on the top. It is called Haskul or Hig; the fibres are beaten out with sticks or stones, rotted in water, and then made into cord. In other parts the young bark of the acacia is used; it is first charred on one side, then reduced to fibre by mastication, and lastly twisted into the semblance of a rope.

From a little manuscript belonging to the Abban, Lieutenant Speke learned that about 440 years ago (A.D. 1413), one Darud bin Ismail, unable to live with his elder brother at Meccah, fled with a few followers to these shores. In those days the land was ruled, they say, by a Christian chief called Kín, whose Wazir, Wharrah, was the terror of all men. Darud collected around him, probably by proselytizing, a strong party: he gradually increased his power, and ended by expelling the owners of the country, who fled to the N.W. as far as Abyssinia. Darud, by an Asyri damsel, had a son called Kabl Ullah, whose son Harti had, as progeny, Warsingali, Dulbahanta, and Mijjarthayn. These three divided the country into as many portions, which, though great territorial changes have taken place, to this day bear their respective owners' names.

Of this I have to observe, that universal tradition represents the Somal to be a people of half-caste origin, African and Arabian; moreover, that they expelled the Gallas from the coast, until the latter took refuge in the hills of Harar. The Gallas are a people partly Moslem, partly Christian, and partly Pagan; this may account for the tradition above recorded. Most Somal, however, declare "Darud" to be a man of ignoble origin, and do not derive him from the Holy City. Some declare he was driven from Arabia for theft. Of course each tribe exaggerates its own nobility with as reckless a defiance of truth as its neighbours depreciate it. But I have made a rule always to doubt what semi-barbarians write. Writing is the great source of historical confusion, because falsehoods accumulate in books, persons are confounded,

and fictions assume, as in the mythologic genealogies of India, Persia, Greece, and Rome, a regular and systematic form. On the other hand, oral tradition is more trustworthy; witness the annals and genealogies preserved in verse by the Bhats of Cutch, the Arab Nassab, and the Bards of Baluchistan.

30th November.—The Sultan took leave of Lieutenant Speke, and the latter prepared to march in company with the Abban, the interpreter, the Sultan's two sons, and a large party. By throwing the tent down and sitting in the sun he managed to effect a move. In the evening the camels started from Adhai up a gradual ascent along a strong path. The way was covered with bush, jungle, and trees. The frankincense, it is said, abounded; gum trees of various kinds were found; and the traveller remarked a single stunted sycamore growing out of a rock. I found the tree in all the upper regions of the Somali country, and abundant in the Harar Hills. After two miles' march the caravan halted at Habál Ishawálay, on the northern side of the mountains, within three miles of the crest. The halting-ground was tolerably level, and not distant from the waters of Adhai, the only spring in the vicinity. The travellers slept in a deserted Kraal, surrounded by a stout fence of Acacia thorns heaped up to keep out the leopards and hyenas. During the heat Lieutenant Speke sat under a tree. Here he remained three days; the first in order to bring up part of his baggage which had been left behind: the second to send on a portion to the next halting-place; and the third in consequence of the Abban's resolution to procure Ghi or clarified butter. The Sultan could not resist the opportunity of extorting something by a final visit—for a goat, killed and eaten by the camel-drivers contrary to Lieutenant Speke's orders, a dollar was demanded.

4th December, 1854.—About dawn the caravan was loaded, and then proceeded along a tolerably level

pathway through a thick growth of thorn trees towards a bluff hill. The steep was reached about 9 A.M., and the camels toiled up the ascent by a stony way, dropping their loads for want of ropes, and stumbling on their road. The summit, about 500 yards distant, was reached in an hour. At Yafir, on the crest of the mountains, the caravan halted two hours for refreshment. Lieutenant Speke describes the spot in the enthusiastic language of all travellers who have visited the Seaward Range of the Somali Hills. It appears, however, that it is destitute of water. About noon the camels were again loaded, and the caravan proceeded across the mountains by a winding road over level ground for four miles. This point commanded an extensive view of the Southern Plateau. In that direction the mountains drop in steps or terraces, and are almost bare; as in other parts rough and flat topped piles of stones, reminding the traveller of the Tartar Cairns, were observed. I remarked the same in the Northern Somali country; and in both places the people gave a similar account of them, namely, that they are the work of an earlier race, probably the Gallas. Some of them are certainly tombs, for human bones are turned up: in others empty chambers are discovered; and in a few are found earthen and large copper pots. Lieutenant Speke on one occasion saw an excavated mound propped up inside by pieces of timber, and apparently built without inlet. It was opened about six years ago by a Warsingali, in order to bury his wife, when a bar of metal (afterwards proved by an Arab to be gold) and a gold ring, similar to what is worn by women in the nose, were discovered. In other places the natives find, it is said, women's bracelets, beads, and similar articles still used by the Gallas.

After nightfall the caravan arrived at Mukur, a halting-place in the southern declivity of the hills. Here Lieutenant Speke remarked that the large watercourse

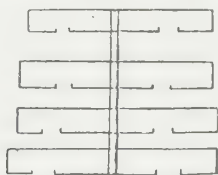
in which he halted becomes a torrent during the rains, carrying off the drainage towards the eastern coast. He had marched that day seventeen miles, when the party made a Kraal with a few bushes. Water was found within a mile in a rocky basin; it was fetid and full of animalculæ. Here appeared an old woman driving sheep and goats into Las Kuray, a circumstance which shows that the country is by no means dangerous.

After one day's halt at Mukur to refresh the camels, on the 6th December Lieutenant Speke started at about 10 A.M. across the last spur of the hills, and presently entered a depression dividing the hills from the Plateau. Here the country was stony and white-coloured, with watercourses full of rounded stones. The Jujube and Acacias were here observed to be on a large scale, especially in the lowest ground. After five miles the traveller halted at a shallow watercourse, and at about half a mile distant found sweet but dirty water in a deep hole in the rock. The name of this station was Karrah.

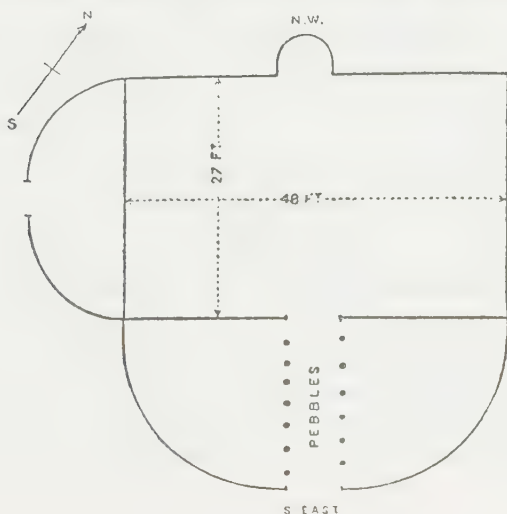
8th December.—Early in the morning the caravan moved on to Rhat, a distance of eight miles: it arrived at about noon. The road lay through the depression at the foot of the hills. In the patches of heather Florikan was found. The Jujube-tree was very large. In the rains this country is a grassy belt, running from west to east, along a deep and narrow watercourse, called Rhat Tug, or the Fiumara of Rhat, which flows eastward towards the ocean. At this season, having been "eaten up," the land was almost entirely deserted; the Kraals lay desolate, the herdsmen had driven off their cows to the hills, and the horses had been sent towards the Mijjarthayn country. A few camels and donkeys were seen: considering that their breeding is left to chance, the blood is not contemptible. The sheep and goats are small, and their coats, as usual in these hot countries, remain short. Lieutenant Speke was informed that, owing to want of rain, and it being the breeding season,

the inland and Nomad Warsingali live entirely on flesh, one meal serving for three days. This was a sad change of affairs from what took place six weeks before the traveller's arrival, when there had been a fall of rain, and the people spent their time revelling on milk, and sleeping all day under the shade of the trees—the Somali idea of perfect happiness.

On the 9th December Lieutenant Speke, halting at Rhat, visited one of "Kin's" cities, now ruined by time, and changed by the Somal having converted it into a cemetery. The remains were of stone and mud, as usual in this part of the world. The houses are built in an economical manner; one straight wall, nearly 30 feet long, runs down the centre, and is supported by a number of lateral chambers facing opposite ways, *e.g.*



This appears to compose the village, and suggests a



convent or a monastery. To the west, and about fifty yards distant, are ruins of stone and good white mortar, probably procured by burning the limestone rock. The annexed ground plan will give an idea of these interesting remains, which are said to be those of a Christian house of worship. In some parts the walls are still 10 feet high, and they show an extent of civilization now completely beyond the Warsingali. It may be remarked of them that the direction of the niche, as well as the disposition of the building, would denote a Moslem mosque. At the same time it must be remembered that the churches of the Eastern Christians are almost always made to front Jerusalem, and the Gallas being a Moslem and Christian race, the sects would borrow their architecture from each other. The people assert these ruins to be those of Nazarenes. Yet in the Jid Ali valley of the Dulbahantas Lieutenant Speke found similar remains, which the natives declared to be one of their forefathers' mosques; the plan and the direction were the same as those now described. Nothing, however, is easier than to convert St. Sophia into the Aya Sufiyyah mosque. Moreover, at Jid Ali, the traveller found it still the custom of the people to erect a Mala, or cross of stone or wood covered with plaster, at the head and foot of every tomb.



The Dulbahantas, when asked about these crosses, said it was their custom, derived from sire and grandsire. This again would argue that a Christian people once inhabited these now benighted lands.

North of the building now described is a cemetery, in which the Somal still bury their dead. Here Lieu-

tenant Speke also observed crosses, but he was prevented by the superstition of the people from examining them.

On an eminence S.W. of, and about seventy yards from the main building, are the isolated remains of another erection, said by the people to be a fort. The foundation is level with the ground, and shows two compartments opening into each other.



Rhat was the most southerly point reached by Lieutenant Speke. He places it about thirty miles distant from the coast, and at the entrance of the great Plateau. Here he was obliged to turn westward, because at that season of the year the country to the southward is desolate for want of rain—a warning to future visitors. During the monsun this part of the land is preferred by the people: grass grows, and there would be no obstacle to travellers.

Before quitting Rhat, the Abban and the interpreter went to the length of ordering Lieutenant Speke not to fire a gun. This detained him a whole day.

11th December.—Early in the morning, Lieutenant Speke started in a westerly direction, still within sight of the mountains, where not obstructed by the inequalities of the ground. The line taken was over an elevated flat, in places covered with the roots of parched up grass; here it was barren, and there appeared a few Acacias. The view to the south was shortened by rolling ground: hollow basins, sometimes fifteen miles broad, succeed each other; each sends forth from its centre a water-course to drain off the water eastward. The face of the country, however, is very irregular, and consequently description is imperfect. This day ostriches and antelopes were observed in considerable numbers. After marching ten miles the caravan halted at Barham,

where they found a spring of clear and brackish water from the limestone rock, and flowing about 600 yards down a deep rocky channel, in parts lined with fine *Acacias*. A *Kraal* was found here, and the traveller passed a comfortable night.

12th December.—About 9 A.M. the caravan started, and threaded a valley, which, if blessed with a fair supply of water, would be very fertile. Whilst everything else is burned up by the sun on the high ground, a nutritious weed, called *Buskallay*, fattens the sheep and goats. Wherever, therefore, a spring is found, men flock to the place and fence themselves in a *Kraal*. About half-way the travellers reached *Darud bin Ismail's* tomb, a parallelogram of loose stones about one foot high, of a battered and ignoble appearance; at one extremity stood a large sloping stone, with a little mortar still clinging to it. No outer fence surrounded the tomb, which might easily be passed by unnoticed: no honours were paid to the memory of the first founder of the tribe, and the *Somal* did not even recite a *Fatihah* over his dust. After marching about twelve miles, the caravan encamped at *Labbahdilay*, in the bed of a little watercourse which runs into the *Yubbay Tug*. Here they found a small pool of bad rain water. They made a rude fence to keep out the wild beasts, and in it passed the night.

13th December.—The *Somal* showed superior activity in marching three successive days; the reason appears to be that the *Abban* was progressing towards his home. At sunrise the camels were loaded, and at 8 A.M. the caravan started up a valley along the left bank of a watercourse called the *Yubbay Tug*. This was out of the line, but the depth of the perpendicular sides prevented any attempt at crossing it. The people of the country have made a peculiar use of this feature of ground. During the last war, ten or eleven years ago,

between the Warsingali and the Dulbahantas, the latter sent a large foraging party over the frontier. The Warsingali stationed a strong force at the head of the watercourse to prevent its being turned, and exposed their flocks and herds on the eastern bank to tantalize the hungry enemy. The Dulbahantas, unable to cross the chasm, and unwilling, like all Somali heroes even in their wrath, to come to blows with the foe, retired in huge disgust. After marching five miles, the caravan halted, the Abban declaring that he and the Sultan's younger son must go forward to feel the way; in other words, to visit his home. His pretext was a good one. In countries where postal arrangements do not exist, intelligence flies quicker than on the wings of paper. Many evil rumours had preceded Lieutenant Speke, and the inland tribe professed, it was reported, to despise a people who can only threaten the coast. The Dulbahantas had been quarrelling amongst themselves for the last thirteen years, and were now determined to settle the dispute by a battle. Formerly they were all under one head; but one Ali Harram, an Akil or minor chief, determined to make his son, Mohammed Ali, Jirad or Prince of the clans inhabiting the northern provinces. After five years' intrigue the son was proclaimed, and carried on the wars caused by his father, declaring an intention to fight to the last. He has, however, been successfully opposed by Mahmud Ali, the rightful chief of the Dulbahanta family, the southern clans of Haud and beyond the Nogal being more numerous and more powerful than the northern divisions. No merchant, Arab or other, thinks of penetrating into this country, principally on account of the expense. Lieutenant Speke is of opinion that his cloth and rice would easily have stopped the war for a time: the Dulbahantas threatened and blustered, but allowed themselves easily to be pacified.

It is illustrative of the customs of this people that, when the Dulbahantas had their hands engaged, and left their rear unprotected, under the impression that no enemies were behind, the Warsingali instantly remembered that one of their number had been murdered by the other race many years ago. The blood-money had been paid, and peace had been concluded, but the opportunity was too tempting to be resisted.

The Yubbay Tug watercourse begins abruptly, being as broad and deep at the head as it is in the trunk. When Lieutenant Speke visited it, it was dry; there was but a thin growth of trees in it, showing that water does not long remain there. Immediately north of it lies a woody belt, running up to the foot of the mountains, and there bifurcating along the base. Southwards, the Yubbay is said to extend to a considerable distance, but Somali ideas of distance are peculiar, and absorption is a powerful agent in these latitudes.

Till the 21st December Lieutenant Speke was delayed at the Yubbay Tug. His ropes had been stolen by discharged camel-men, and he was unable to replace them.

On the 15th December one of the Midgan or Serviles was tried for stealing venison from one of his fellows. The Sultan, before his departure, had commissioned three of Lieutenant Speke's attendants to act as judges in case of such emergency: on this occasion the interpreter was on the Woolsack, and he sensibly fined the criminal two sheep to be eaten on the road. From inquiries, I have no doubt that these Midgan are actually reduced by famine at times to live on a food which human nature abhors. In the northern part of the Somali country I never heard of cannibalism, although the Servile tribes will eat birds and other articles of food disdained by Somal of gentle blood. Lieutenant Speke complains of the scarcity and the

quality of the water, "which resembles the mixture commonly known as black draught." Yet it appears not to injure health; and the only disease found endemic is an ophthalmia, said to return periodically every three years. The animals have learned to use sparingly what elsewhere is a daily necessary; camels are watered twice a month, sheep thrice, and horses every two or three days. No wild beasts or birds, except the rock pigeon and duck, ever drink except when rain falls.

The pickaxe and spade belonging to the traveller were greatly desired: in one place water was found, but more generally the people preferred digging for honey in the rocks. Of the inhabitants we find it recorded that, like all Nomads, they are idle to the last degree, contenting themselves with tanned skins for dress and miserable huts for lodging. Changing ground for the flocks and herds is a work of little trouble; one camel and a donkey carry all the goods and chattels, including water, wife, and baby. Milk in all stages (but never polluted by fire), wild honey, and flesh, are their only diet; some old men have never tasted grain. Armed with spear and shield, they are in perpetual dread of an attack. It is not strange that under such circumstances the population should be thin and scattered; they talk of thousands going to war, but the wary traveller suspects gross exaggeration. They preserve the abominable Galla practice of murdering pregnant women in hopes of mutilating a male foetus.

On the 20th December Lieutenant Speke was informed by the Sultan's son that the Dulbahantas would not permit him to enter their country. As a favour, however, they would allow him to pass towards the home of the Abban, who, having married a Dulbahanta girl was naturalized amongst them.

21st December.—Early in the morning Lieutenant Speke, accompanied by the interpreter, the Sultan's son,

one servant, and two or three men to lead a pair of camels, started eastward. The rest of the animals (nine in number) were left behind in charge of Imam, a Hindustani boy, and six or seven men under him. The reason for this step was that Husayn Haji, and Agil of the Dulbahantas and a connection of the Abbans, demanded, as sole condition for permitting Lieutenant Speke to visit "Jid Ali," that the traveller should give up all his property. Before leaving the valley, he observed a hillock glistening white: it appears from its salt, bitter taste, to have been some kind of nitrate efflorescing from the ground. The caravan marched about a mile across the deep valley of Yubbay Tug, and ascended its right side by a beaten track: they then emerged from a thin jungle in the lower grounds to the stony hills which compose the country. Here the line pursued was apparently parallel to the mountains bordering upon the sea: between the two ridges was a depression, in which lay a small watercourse. The road ran along bleak undulating ground, with belts of *Acacia* in the hollows: here and there appeared a sycamore tree. On the road two springs were observed, both of bitter water, one deep below the surface, the other close to the ground; patches of green grass grew around them. Having entered the Dulbahanta frontier, the caravan unloaded in the evening, after a march of thirteen miles, at a depression called Ali. No water was found there.

22nd December.—Early in the morning the traveller started westward, from Ali, wishing that night to make Jid Ali, about eighteen miles distant. After marching thirteen miles over the same monotonous country as before, Lieutenant Speke was stopped by Husayn Haji, the Agil, who declared that Gulad Ali, another Agil, was opposed to his progress. After a long conversation, Lieutenant Speke reasoned him into compliance; but that night they were obliged to halt at Birhamir, within

five miles of Jid Ali. The traveller was offered as many horses as he wanted, and a free passage to Berberah, if he would take part in the battle preparing between the two rival clans of Dulbahantas: he refused, on plea of having other engagements. But whenever the question of penetrating the country was started, there came the same dry answer: "No beggar had even attempted to visit them—what, then, did the Englishman want?" The Abban's mother came out from her hut, which was by the wayside, and with many terrors endeavoured to stop the traveller.

23rd December.—Next morning the Abban appeared, and, by his sorrowful surprise at seeing Lieutenant Speke across the frontier, showed that he only had made the difficulty. The caravan started early, and, travelling five miles over stony ground, reached the Jid Ali valley. This is a long belt of fertile soil, running perpendicular to the seaward range; it begins opposite Bunder Jadid, at a gap in the mountains through which the sea is, they say, visible. In breadth, at the part first visited by Lieutenant Speke, it is about two miles: it runs southward, and during rain probably extends to about twenty miles inland. Near the head of the valley is a spring of bitter water, absorbed by the soil after a quarter of a mile's course: in the monsun, however, a considerable torrent must flow down this depression. Ducks and snipe are found here. The valley shows, even at this season, extensive patches of grass, large acacia trees, bushes, and many different kinds of thorns: it is the most wooded lowland seen by Lieutenant Speke. Already the Nomads are here changing their habits; two small enclosures have been cultivated by an old Dulbahanta, who had studied agriculture during a pilgrimage to Meccah. The Jowari grows luxuriantly, with stalks 8 and 9 feet high, and in this first effort had well rewarded the enterpriser. Lieutenant Speke lent

the slave Farhan, to show the art of digging; for this he received the present of a goat. I may here remark that everywhere in the Somali country the people are prepared to cultivate grain, and only want someone to take the initiative. As yet they have nothing but their hands to dig with. A few scattered huts were observed near Jid Ali, the grass not being yet sufficiently abundant to support collected herds.

Lieutenant Speke was delayed nineteen days at Jid Ali by various pretexts. The roads were reported closed. The cloth and provisions were exhausted. Five horses must be bought from the Abban for thirty dollars a head (they were worth one fourth that sum), as presents. The first European that visited the Western Country had stopped rain for six months, and the Somal feared for the next monsun. All the people would flock in, demanding at least what the Warsingali had received; otherwise they threatened the traveller's life. On the 26th of December Lieutenant Speke moved three miles up the valley to some distance from water, the crowd being troublesome, and preventing his servants eating. On the 31st of December all the baggage was brought up from near Abi: one of the camels, being upon the point of death, was killed and devoured. It was impossible to keep the Abban from his home, which was distant about four miles: numerous messages were sent in vain, but Lieutenant Speke drew him from his hut by "sitting in Dhurna," or dunning him into compliance. At last arose a violent altercation. All the Warsingali and Dulbahanta servants were taken away, water was stopped, the cattle were cast loose, and the traveller was told to arm and defend himself and his two men:—they would all be slain that night and the Abban would abandon them to the consequences of their obstinacy. They were not killed, however, and about an hour afterwards the Somal reappeared, declaring that they had no intention of deserting.

11th January, 1855.—About 10 A.M. the caravan started without the Abban across the head of the Jid Ali valley. The land was flat, abounding in *Acacia*, and showing signs of sun-parched grass cropped close by the cattle. After a five miles' march the travellers came to a place called Biyu Hablay; they unloaded under a tree and made a Kraal. Water was distant. Around were some courses, ending abruptly in the soft absorbing ground. Here the traveller was met by two Dulbahantas, who demanded his right to enter their lands, and insinuated that a force was gathering to oppose him. They went away, however, after a short time, threatening with smiles to come again. Lieutenant Speke was also informed that the Southern Dulbahanta tribes had been defeated with loss by the northern clans, and that his journey would be interrupted by them. Here the traveller remarked how willing are the Somal to study: as usual in this country, any man who reads the Koran and can write out a verset upon a board is an object of envy. The people are fanatic. They rebuked the interpreter for not praying regularly, for eating from a Christian's cooking pot, and for cutting deer's throats low down (to serve as specimens); they also did not approve of the traveller's throwing date stones into the fire. As usual, they are fearful boasters. Their ancestors turned Christians out of the country. They despise guns. They consider the Frank formidable only behind walls: they are ready to fight it out in the plain, and they would gallop around cannon so that not a shot would tell. Vain words to conceal the hearts of hares! Lieutenant Speke justly remarks that, on account of the rough way in which they are brought up, the Somal would become excellent policemen; they should, however, be separated from their own people, and doubtless the second generation might be trained into courage.

At Biyu Hablay Lieutenant Speke, finding time as

well as means deficient, dropped all idea of marching to Berberah. He wished to attempt a north-western route to Hais, but the Rer Hamaturwa (a clan of the Habr Girhajis who occupy the mountain) positively refused passage. Permission was accorded by that clan to march due north upon Bunder Jadid, where, however, the traveller feared that no vessel might be found. As a last resource he determined to turn to the north-east, and, by a new road through the Habr Girhajis, to make Las Kuray.

18th January.—The Abban again returned from his home, and accompanied Lieutenant Speke on his first march to the north-east. Early in the morning the caravan started over the ground before described: on this occasion, however, it traversed the belt of jungle at the foot of the mountains. After a march of six miles they halted at "Mirhiddo," under a tree on elevated ground, in a mere desert, no water being nearer than the spring of Jid Ali. The Abban took the opportunity of Lieutenant Speke going out specimen-hunting to return home, contrary to orders, and he did not reappear till the traveller walked back and induced him to march. Here a second camel, being "in articulo," was cut up and greedily devoured.

21st January.—The Abban appeared in the morning, and the caravan started about noon, over the stony ground at the foot of the hills. After a mile's march, the "Protector" again disappeared, in open defiance of orders. That day's work was about ten miles. The caravan halted, late at night, in the bed of a watercourse, called Hanfallal. Lieutenant Speke visited the spring, which is of extraordinary sweetness for the Warsingali country: it flows from a cleft in the rock broad enough to admit a man's body, and about 60 feet deep.

23rd January.—Lieutenant Speke was about to set out under the guidance of Awado, the Abban's mother,

when her graceless son reappeared. At noon the caravan travelled along a rough road, over the lower spurs of the mountains: they went five miles, and it was evening when they unloaded in a watercourse a little distance up the hills, at a place called Dallmálay. The bed was about 150 yards broad, full of jungle, and showed signs of a strong deep stream during the monsun. The travellers made up a Kraal, but found no water there.

24th January.—Early in the morning the caravan started, and ascended by a path over the hills. The way was bare of verdure, but easy: here a camel unable to walk, though unloaded, was left behind. One of Lieutenant Speke's discharged camel-men, a Warsingali, being refused passage by the Habr Girhajis, on account of some previous quarrel, found a stray camel, and carried it off to his home amongst the Dulbahantas. He afterwards appeared at Las Kuray, having taken the road by which the travellers entered the country. Having marched eleven miles, the caravan arrived in the evening at Gobamiray, a flat on the crest of the mountains. Here again thick jungle appeared, and the traveller stood over more on the seaward side. Water was distant.

On arriving, the camels were seized by the Urus Sugay, a clan of the Habr Girhajis. The poor wretches pretended to show fight, and asked if they were considered a nation of women, that their country was to be entered without permission. Next morning they volunteered to act as escort.

25th January.—Loading was forbidden by the valiant sons of Habr Girhajis; but as they were few in number, and the Warsingali clan was near, it went on without interruption. This day, like the latter, was cloudy; heavy showers fell for some hours, and the grass was springing up. Rain had lasted for some time, and had not improved the road. This fall is called by the people "Dairti": it

is confined to the hills, whereas the Gugi or monsun is general over the plateau.

About noon the caravan marched, late, because the Abban's two horses had strayed. These animals belonged to a relation of the "Protector," who called them his own, and wished as a civility to sell the garrons at the highest possible price to his client. The caravan marched down a tortuous and difficult road, descending about four miles. It unloaded as evening drew near, and the travellers found at Gambagahh a good dormitory, a cave which kept out the rain. Water was standing close by in a pool. The whole way was a thick jungle of bush and thorn.

26th January.—The Somal insisted upon halting to eat, and the caravan did not start before noon. The road was tolerable and the descent oblique. The jungle was thick and the clouds thicker; rain fell heavily as usual in the afternoon. Five cloths were given to the Habr Girhajis as a bribe for passage. After a march of six miles the caravan halted at a place called Minan. Here they again found a cave which protected them from the rain. Water was abundant in the hollows of the rock.

27th January.—Early in the morning the caravan set out, and descended the hill obliquely by a tolerable road. They passed a number of thorn trees bearing a gum called Falafala or Luban Meyti, a kind of frankincense: it is thrown upon the fire, and the women are in the habit of standing over it. After travelling six miles the travellers unloaded at Hundurgal, on the bank of a watercourse leading to Las Galwayta: some pools of rain-water were observed in the rocky hollows of the bed.

28th January.—At about 9 A.M. the caravan crossed one of the lower ridges of the mountains by a tolerable road. Lieutenant Speke had preceded his camels, and

was sitting down to rest, when he was startled by hearing the rapid discharge of a revolver. His valiant Abban, either in real or in pretended terror of the Habr Girhajis, had fired the pistol as a warning. It had the effect of collecting a number of Badawin to stare at the travellers, and cogitate on what they could obtain: they offered, however, no opposition.

At midday the caravan reached a broad and deep Fiumara, which contained a spring of good sweet water flowing towards the sea. Here they halted for refreshment. Again advancing, they traversed another ridge, and, after a march of twelve miles, arrived in the evening at another little watercourse on the Maritime Plain. That day was clear and warm, the rain being confined to the upper ranges. The name of the halting-place was Farjeh.

29th *January*.—The caravan marched over the plain into Kurayat, or Little Las Kuray, where Lieutenant Speke, after a detention of upwards of a fortnight, took boat, and after five days' sail arrived at Aden, where I was expecting him. He was charged forty dollars—five times the proper sum—for a place in a loaded Buggalow: from Aden to Bombay thirty-five dollars is the hire of the whole cabin. This was the last act of the Abban, who is now by the just orders of the acting Political Resident, Aden, expiating his divers offences in the Station Jail.

CONCLUSION.

Lieutenant Speke has passed through three large tribes, the Warsingali, the Dulbahanta, and the Habr Girhajis.

The Warsingali have a Sultan or Chief, whose orders are obeyed after a fashion by all the clans save one, the Bihidur. He cannot demand the attendance of a subject even to protect the country, and has no power to raise

recruits ; consequently increase of territory is never contemplated in this part of the Somali country. In case of murder, theft, or dispute between different tribes, the aggrieved consult the Sultan, who, assembling the elders, deposes them to feel the inclinations of the "public." The people prefer revenging themselves by violence, as every man thereby hopes to gain something. The war ends when the enemy has more spears than cattle left—most frequently, however, by mutual consent, when both are tired of riding the country. Expeditions seldom meet one another, this retiring as that advances, and he is deemed a brave who can lift a few head of cattle and return home in safety. The commissariat department is rudely organized : at the trysting-place, generally some water, the people assemble on a day fixed by the Sultan, and slaughter sheep : each person provides himself by hanging some dried meat upon his pony. It is said that on many occasions men have passed upwards of a week with no other sustenance than water. This extensive branch of the Somal is divided into eighteen principal clans, viz. :

- | | |
|----------------------------------|-------------------|
| 1. Rer Jirad (the royal family). | 10. Nuh Umar. |
| 2. Rer Fatih. | 11. Adan Sa'id. |
| 3. Rer Abdullah. | 12. Rer Haji. |
| 4. Rer Bihidur. | 13. Dubbays. |
| 5. Bohogay Salabay. | 14. Warlabah. |
| 6. Adan Yakub. | 15. Bayabarhay. |
| 7. Jirad Umar. | 16. Rer Yasif. |
| 8. Jirad Yusuf. | 17. Hindudub. |
| 9. Jirad Liban. | 18. Rer Garwayna. |

The Northern Dulbahantas are suffering greatly from intestine war. They are even less tractable than the Warsingali. Their Sultan is a ruler only in name ; no one respects his person or consults him in matters of

importance: their Jirad was in the vicinity of the traveller; but evasive answers were returned (probably in consequence of the Abban's machinations) to every inquiry. The elders and men of substance settle local matters, and all have a voice in everything that concerns the general weal: such, for instance, as the transit of a traveller. Lieutenant Speke saw two tribes, the Mahmud Jirad and Rer Ali Nalay. The latter is subdivided into six septs.

The Habr Girhajis, here scattered and cut up, have little power. Their royal family resides near Berberah, but no one as yet wears the turband; and even when investiture takes place, a ruler's authority will not extend to Makhur. Three clans of this tribe inhabit this part of the Somali country, viz.: Bah Gummaron, Rer Hamturwa, and Urus Sugay.

I venture to submit a few remarks upon the subject of the preceding diary.

It is evident from the perusal of these pages that though the traveller suffered from the system of black-mail to which the inhospitable Somal of Makhar subject all strangers, though he was delayed, persecuted by his "protector," and threatened with war, danger, and destruction, his life was never in real peril. Some allowance must also be made for the people of the country. Lieutenant Speke was of course recognized as a servant of Government; and savages cannot believe that a man wastes his rice and cloth to collect dead beasts and to ascertain the direction of streams. He was known to be a Christian; he is ignorant of the Moslem faith; and, most fatal to his enterprise, he was limited in time. Not knowing either the Arabic or the Somali tongue, he was forced to communicate with the people through the medium of his dishonest interpreter and Abban.

I have permitted myself to comment upon the

system of interference pursued by the former authorities of Aden towards the inhabitants of the Somali coast. A partial intermeddling with the quarrels of these people is unwise. We have the whole line completely in our power. An armed cruiser, by a complete blockade, would compel the inhabitants to comply with any requisitions. But either our intervention should be complete—either we should constitute ourselves sole judges of all disputes, or we should sedulously turn a deaf ear to their complaints. The former I not only understand to be deprecated by our rulers, but I also hold it to be imprudent. Nothing is more dangerous than to influence in any way the savage balance of power between these tribes: by throwing our weight on one side we may do them incalculable mischief. The Somal, like the Arab Badawin, live in a highly artificial though an apparently artless state of political relations; and the imperfect attempt of strangers to interfere would be turned to the worst account by the designing adventurer and the turbulent spirit who expect to rise by means of anarchy and confusion. Hitherto our partial intervention between the Habr Awal of Berberah and the Habr Girhajis of Zayla has been fraught with evils to them, and consequently to us.

But it is a rapidly prevailing custom for merchants and travellers to engage an Abban or Protector, not on the African coast, as was formerly the case, but at Aden. It is clearly advantageous to encourage this practice, since it gives us a right in case of fraud or violence to punish the Abban as he deserves.

Lastly, we cannot expect great things without some establishment at Berberah. Were a British agent settled there, he could easily select the most influential and respectable men, to be provided with a certificate entitling them to the honour and emolument of protecting strangers. Nothing would tend more surely than this

measure to open up the new country to commerce and civilization. And it must not be inferred, from a perusal of the foregoing pages, that the land is valueless. Lieutenant Speke saw but a small portion of it, and that, too, during the dead season. Its exports speak for themselves: guano, valuable gums, hides, peltries, mats, clarified butter, honey, and Dumbah sheep. From the ruins and the traditions of the country, it is clear that a more civilized race once held these now savage shores, and the disposition of the people does not discourage the hope entertained by every Englishman—that of raising his fellow man in the scale of civilization.

Camp, Aden, March, 1855.

METEOROLOGICAL OBSERVATIONS

Made by Lieutenant Speke, during his Experimental Tour in Eastern Africa, portions of Warsingali, Dulbahanta, &c.

Date.	6 A.M.	Noon.	3 P.M.	Meteorological Notices.
1854.				
Oct. 29.	70°	87°	112°	Wind from N. E. strong. ¹ Ex-
" 30.	70	87	85	Ditto. [posed to sun.
" 31.	68	88	85	Ditto.
Nov. 1.	67	88	82	Ditto. (These observations
" 2.	62	86	85	Ditto. from the 29th Oct.
" 3.	59	86	"	to the 7th Nov.,
" 4.	65	86	84	Ditto. were taken in the
" 5.	65	88	-	Ditto. tent.)
" 6.	63	88	86	Ditto.
" 7.	74	90	88	Cloudy in the morning.
" 8.	66	83	88	Wind strong from the N. E. (In
" 9.	64	84	82	Ditto. open air, but not ex-
" 10.	69	84	82	Ditto. posed to the sun.)
" 11.	70	84	82	Ditto.
" 12.	68	83	82	
" 13.	64	85	82	
" 14.	77	82	82	
" 15.	70	83	83	
" 16.	72	83	82	
" 17.	62	110	104	In open air exposed to sun.
" 18.	62	95	96	
" 19.	62	102	95	All these observations were taken
" 20.	-	98	103	during the N. E. monsun, when
" 21.	"	"	"	the wind comes from that quar-
" 22.	59	74	77	ter. It generally makes its
" 23.	56	81	75	appearance about half-past 9
" 24.	59	78	82	A.M.
" 25.	58	78	79	
" 26.	60	74	75	
" 27.	59	82	77	
" 28.	59	82	72	
" 29.	59	-	80	
" 30.	61	82	80	
Dec. 1.	52	78	86	
" 2.	50	86	89	
" 3.	"	"	"	
" 4.	-	69	"	
" 5.	54	84	84	
" 6.	-	97	98	
" 7.	52	-	89	
" 8.	52	95	100	
" 9.	38	90	94	
" 10.	42	92	91	

Date.	6 A.M.	Noon.	3 P.M.	Meteorological Notices.
1854.				
Dec. 11.	42°	"	"	
" 12.	45	73	"	
" 13.	40	81	82	
" 14.	25	76	82	
" 15.	33	80	82	
" 16.	47	91	89	
" 17.	36	84	90	
" 18.	34	82	84	
" 19.	54	78	84	
" 20.	52	77	83	
" 31.	-	89	88	
1855.				
Jan. 1.	40	98	98	In open air exposed to the sun. All these observations were taken during the N.E. monsun, when the wind comes from that quarter; generally making its appearance about half-past 9 A.M.
" 2.	43	84	86	
" 3.	34	84	86	
" 4.	32	86	84	
" 5.	28	96	87	
" 6.	34	92	94	
" 7.	39	91	80	
" 8.	39	95	"	
" 9.	40	81	"	
" 10.	55	-	72	
" 11.	50	91	90	On the north or sea face of the Warsingali Hills, during 24th, 25th, and 26th, had rain and heavy clouds during the day: blowing off towards the evening. From the 27th to the 7th the observations were taken at the sea.
" 12.	53	87	90	
" 13.	51	94	94	
" 14.	39	84	95	
" 16.	40	81	87	
" 17.	46	78	81	
" 18.	42	86	88	
" 19.	44	82	83	
" 20.	40	"	"	
" 21.	38	87	93	
" 22.	50	91	84	On the 7th observations were taken in tent.
" 23.	52	86	98	
" 24.	52	-	62	
" 25.	51	79	66	
" 26.	58	65	63	
" 27.	58	"	"	
" 30.	72	82	82	
" 31.	71	88	93	
Feb. 1.	67	96	80	
" 2.	74	89	80	
" 3.	68	87	88	
" 4.	68	89	"	
" 5.	68	84	83	
" 6.	72	88	"	
" 7.	68	83	"	

		Govern. Therm. boiled.	Therm.	Feet.
1854.				
Nov. 1st.	At Las Guray - - -	212°	88°	0000
22nd.	At Adhai - - -	204·25	81	4577
30th.	At Habl Ishawalay - -	203·	58	5052
Dec. 4th.	At Yafir, top of range - -	200·25	69	6704
5th.	At Mukur, on plateau - -	205·5	67	3660
7th.	At Rhat Tug, on plateau -	206·5	62	3077
15th.	At Yubbay Tug, on plateau -	204·	62	4498
	Government boiling therm. broke here.			
	Common. therm. out of bazar			
	boiled at sea level - 209°			
	Thermometer - 76			
1855.		Com. ther.		
Jan. 1st.	At Jid Ali, on plateau - -	202°	62	3884
12th.	At Biyu Hablay - - -	201·	62	4449

APPENDIX II.

GRAMMATICAL OUTLINE AND VOCABULARY

OF THE

HARARI LANGUAGE.

GRAMMATICAL OUTLINE.

PRELIMINARY REMARKS.

THE caution necessary for the stranger who would avoid exciting the suspicions of an African despot and Moslem bigots prevented my making any progress, during my short residence at the capital, in the Harari language. But once more safe among the Girhi Mountains, circumspection was no longer necessary. The literati who assisted in my studies were a banished citizen of Harar; Sa'id Wal, an old Badawi; and Ali Sha'ir, "the Poet," a Girhi Somal celebrated for his wit, his poetry, and his eloquence. I found the last most useful, and his linguistic sagacity enabled me to perform a feat of no ordinary difficulty, that of drawing out a grammatical sketch of the language. But time pressed, and few days remained for work. Our hours were spent in unremitting toil: we began at sunrise, the hut was ever crowded with Badawi critics, and it was late at night before the manuscript was laid by. On the evening of the third day, my three literati started upon their feet, and shook my hand, declaring that I knew as much as they themselves did.

Returning to Aden, I was fortunate enough to find there a friend, Lieutenant Dansey, 1st Bombay European

regiment, who, seeing me embarrassed by preparations for an expedition, kindly volunteered to write out, and, with the assistance of one Farih Dibani, a Somali of the Habr Jul Jailah clan, to revise my notes. He spent much time and more trouble over his self-imposed task, and the attention which he bestowed upon each word may be considered a guarantee of accuracy.¹

“Whether the scholars of the Hebrew, Ethiopic, and Arabic,” I may remark in the words of M. Krapf (“Outline of the Kisuaheli Language,” p. 6), “will derive any important aid from the knowledge of this tongue, is a question which I must answer in the negative; though it cannot be uninteresting to the Arabic scholar to observe the manner in which the Arabic has been amalgamated with the African language.”

1. THE people of Harar ignore the origin of their language. It probably dates from our mediæval times, when the Hadiyah Empire flourished upon the ruins of the Christian states. In the present day it is absolutely confined within the walls of the city, which is surrounded on all sides by Gallas. Through the medium of Harari the Arabic language and the religious sciences are explained to the inhabitants: almost all the women and not a few of the citizens can speak no other tongue. The numerous Somal who visit and temporarily settle at Harar usually learn some sentences. But few penetrate deep into the language: at this moment, in Aden,

1 Afterwards at Berberah I met the Harar caravan; and here my difficulty of procuring an instructor was truly characteristic. The timid merchants feared to lose their heads, and I should have failed but for the presence of a Sayyid, Aydrus bin Mohammed al-Barr al-Madani, who, with the real Sharif spirit, aided me, in the hope that one day might revenge his wrongs upon the Amir of Harar.

amongst about 2000, one only is found capable of revising the vocabulary.

2. The Harari appears, like the Galla, the Dankali, and the Somali, its sisters, to be a Semitic graft inserted into an indigenous stock.¹ The pronouns, for instance, and many of the numerals are clearly Arabic, whilst the forms of the verb are African, and not unlike the vulgar tongues of modern India. Again, many of the popular expressions, without which conversation could not be carried on (*e. g.* *Labbay*, "here I am," in answer to a call), are pure Arabic. We are justified then in determining this dialect to be, like the Galla, the Dankali, and the Somali, a semi-Semite.²

1 "In the Abyssinian language, especially in the Ethiopic (or Ghiz), and in the Tigre and Gurague, its dialects, we find the Semitic element is still predominant; the Amharic manifests already a strong inclination of breaking through this barrier. The Somali and Galla languages have still more thrown off the Semitic fetter, whilst the Kisuaheli and its cognate idioms have entirely kept the Semitic aloof."—*Krapf, Preface.*

2 Lieutenant (now Captain) Rigby, 16th Regiment Bom. N. I., in an excellent paper published by the Bombay Asiatic Society, under the modest title of an "Outline of the Somauli Language, with Vocabulary," asserts that the dialect of which he is writing "has not the slightest similarity to Arabic in construction." A comparison of the singular persons of the pronouns will, I believe, lead to a different conclusion.

ARABIC.		SOMALI.
1. Ana, <i>I</i>	-	- Ana or Anega.
2. Anta, <i>thou</i>	-	- Adega.
3. Huwa, <i>he</i>	-	- Husagga.

The affixed article again suggests an Arabic derivation, which at first sight might escape the eye. Mindí, is *a* knife; Mindí-dá, *the* knife. The vulgar corruption of Ha' za' (هذا), *this*, affixed to the noun, as in Egypt and in many parts of Arabia (*e. g.* Al-Rajul dá, الرجل ذا, *this* man), may have given rise to this and to the other forms of the Somali article ká, kí, gá, and gí. The interrogative pronoun

3. The Harari is not a written language, and the Arabic character imperfectly expresses its sound. It excites our wonder to see tongues so elaborate, with rules of eloquence and a poetry cultivated after the canons of rhythm and rhyme, destitute of an alphabet.¹ In Sind and India, on the contrary, every local variety of dialect has its own syllabarium modified from the Arabic or the Sanscrit. To account for the phenomenon, we must take refuge in some psychical cause hitherto unexplained. The Harari, when writing their songs and translations, use the Koranic character.

4. The pronunciation of the Harari dialect,² unlike

Ayw (*who?*) is clearly a corruption of the Arabic Ay (ي), and Mahá (*what?*) of Má (ما). Similarly the reciprocal Naf (*I myself*) is a contraction of the noun Nafs (نفس) used in this sense throughout Arabia. In many Somali words there is a direct derivation from the Arabic, which cannot be detected without a knowledge of the people's inability to articulate certain sounds. *Khubbz* (خبز) in Arabic is *bread*. The Somali, avoiding the harsh khá (خ), and generally converting zá (ز) into sin (س) have changed the vocable into *kibis*. They have preserved intact the Arabic form of the *Ism al-nisbah* (اسم النسبه), adjective: for instance, Adáriyah means *belonging to Adári* (Harar); Aushíyah, *belonging to the Aushi* (Abyssinians). Of the Somali numerals, two only present any resemblance to the Arabic: Sadah, three, to Salásah (ثلاثه); and Afar, four, to Arba (اربعة). Both are derived through the Galla "Shadi" and "Afur."

1 Whether the Galla tongue possesses a distinct syllabarium is still a disputed point.

2 The pronunciation of the Somali tongue is partly Semitic, partly Indo-Germanic.

Of the Semitic we find two characteristic sounds:—

1. *Gh*. The Arabic Ghayn (غ) occurs but rarely; as in the word *Aghal*, a house.

2. *H*. The Arabic Há (ح) is common; as in *Rih* (رح), a goat, *Dih* (دح), a valley.

The Sanscrit sounds are:—

1. *D* cerebral (ड); as in the words *Deg* (दग), *drowned*; *Gad* (गद), a beard.

the soft Galla and Somali, is harsh and guttural; a fact which causes astonishment, as it is spoken in a warm climate and within walls, where men generally soften sound. The Arabic letter *khá* (خ) is its characteristic.

The LETTERS which require comment in this sketch are—

1. The Arabic *hamzah* or broken *a'* (ء); *e.g.* *ma'altu*, day, *bá'u*, a merchant.¹

2. A peculiar sound resembling *chya* (च) in Sanscrit; *e.g.* *koch* (قوح) a eunuch. In pronunciation it is sometimes confounded with *sh*; *e.g.* *abosh* or *aboch*, a man.

3. The Arabic *há* (ح); as in *gih* (گي), a live coal; *zikeh*, gold.

4. The Arabic *káf* (ك); as in *kaytal* (قیتل), a ship: this sound is also common in Somali.

5. The Sanscrit *l* (ल); as in *hillu* (وحل), truly.

6. The Sanscrit nasal *n* (न); as in the pronoun *Inyash* (اناش), we.

7. The Cerebral *t* (ट); as in the word *át* (آت), a bone.

2. *L.* (ळ); as in *Gol* (گول), a barren woman.

3. *N.* nasal (ण); as in the prohibitive, *Háthigin* (هاتھگین), *go not*.

4. *R.* cerebral (ड़); as in the word *Gar* (گر), *governments*, an order.

And, finally, the Somal, finding a difficulty in articulating the sounds Ch, P, and Z, change them into J, B, and S: *e.g.*,

Ajjá, for *Achha* (in Hindustani, *good*).

Bahár, for *Pahár* (in Hindustani a *hill*).

Jaahirah, for *Jazírah* (in Arabic, an *island*).

1 The Semitic Ayn (ع) in Harari as in Hindustani, is converted into a simple *a*.

Like the Somali, the Harari tongue is remarkable for the hardness and the distinctness with which the consonants, those great discriminators of language, are articulated. To investigate this phenomenon, which has the peculiarity of varying according to the position of the letter, would lead me into a digression for which I have neither time nor space. Whenever a consonant is to be emphasized, it is denoted in the following pages by reduplication.

The system of orthography is the modified form of Sir W. Jones's alphabet: accents, however, have been used to denote the long vowels.

1. *a* is pronounced as in the English "hat."
2. *á*, as in "father."
3. *ay*, as in "hay."
4. *áy*, as in the Spanish "ay."
5. *i*, as in the English "if."
6. *í*, as ee in the English "sheer."¹

OF THE ARTICLE.

5. THE definite is like the indefinite article, inherent in the noun.

e.g. A horse and an ass; faras wá wajayrá.

The son of the king; nagárshí lijjay.

The following examples will show the peculiarity of this part of speech:—

A plate and the knife; Sehan wá masháh.

The town of Aden; Aden bád.

He went to the king; Nagárshí de hárá.

The child and the father; Lijjay wá au-zo (literally, his father).

¹ The other long and short vowels are omitted from this list, their pronunciation being according to the Italianized system now in vogue.

OF THE NOUN.

6. THE noun has two *genders*, Masculine and Feminine.

Masculine nouns may be converted into feminines by three processes. The first changes the terminal vowel into *-it*, or adds *-it* to the terminal consonant.

e.g. rágá, an old man ; rágít, an old woman.
bushshí, a dog ; bushshít, a bitch.
wasíf, a slave boy ; wasífít, a slave girl.

Animals of different sexes have different names, and this forms the second process.

e.g. bárá, an ox ; lám, a cow.

The third and the most common way of expressing sex is by means of *abosh* (ابوش), “male or man,” and *inisti* (corrupted from the Arabic *unsa* انثى), woman, “female.”

They correspond with our “he-” and “she-.”

e.g. faras, a stallion ; inisti faras, a mare.
abosh baghl, a he mule ; inisti baghl, a she mule.

7. The noun has two *numbers*, Singular and Plural. The affix *-ásh* changes singulars into plurals.

e.g. abosh, a man ; aboshásh, men.
wandag, a servant ; wandagásh, servants.
gár, a house ; gárásh, houses.

Nouns ending in the long *á* become plural without reduplicating this letter.

e.g. gáfá, a slave ; gáfásh (for gáfáásh), slaves.
gubná, a harlot ; gubnásh, harlots.

When the singular terminates in the sound *-ay*, so common in the Somali and Harari dialects, the plural is formed by affixing *-ásh* to the consonant preceding that diphthong.

e.g. lijjay, a son ; lijjásh (for lijjiáš), sons.

The same is the case with nouns terminating in *í*.

e.g. kabri, a grave ; kabrásh (for kabriáš), graves.

When the singular ends in the soft sibilant, it is usually changed into *z*.

e.g. faras, a horse ; farazáš, horses.

irás, a cloth ; irázáš, cloths.

8. The noun in Harari, as in the Somali language, has no *cases*: the following is the way in which casual relations are expressed:—

Nom. and Acc., amír, *a chief*.

Dative, amír lay, *to a chief*.

Vocative, amir-o ! *O chief*.¹

Ablative, amír bay, *or be, from a chief*.

The Genitive case, as in the Somali, is expressed by simply prefixing the name of the person to the thing possessed.

e.g. The Amir's son, Amír lijjay (literally, Amir-son).

The Sultan's house, Sultán gár.

The gardens of Harar, Gay Harshásh.

To obviate the unintelligibility often arising from this formation, or rather absence of formation, the word *zo* or *so* (his) is sometimes added to the name of the thing possessed.

e.g. Ahmad's turban, Ahmad imamah-zo (literally,

Ahmad his turban).

The Kazi's brother, Kází íh-zo.

¹ This *o* is generally added, as in the Somali tongue, to titles and proper names: *e.g.* Amir-o ! Arab-o ! Ahmad-o ! Sometimes the purely Arabic *yá* (يَا) is used, and when the address is unceremonious, Akhákh *yá*, *O thou* !

OF THE ADJECTIVE.

9. THE adjective, like the noun, has no cases properly so called. In some instances they precede their nouns.

e.g. Táy barti, a black staff.

Gidor abbá, a tall man.

At other times they follow their substantives.

e.g. Shundud zikeh, a golden necklace.

Majlis gidir, a large assembly.

Adjectives, like nouns, alter their terminations in the *feminine* form.

e.g. Uzn zalayla, a deaf man ; in the feminine, Uzn zalaylít.

Kibrí zálá, a proud man ; in the feminine, Kibrí zálí.

As in the Somali tongue, degrees of *comparison* are expressed by phrases, not by any change of the adjective.

e.g.

Comparative. { This is greater than that.
Yá be yí igadrí hal (lit. that than this
great is).

Superlative. { This is the greatest.
Yí jammí be igadrí hal (lit. this all
than great is).

OF NUMERALS.

10. THE following are the *cardinal* numbers:—

1. Ahad (احد).

2. Kot.

3. Shíshtí.

4. Harad (هرد).

5. Hamistí (همستی).

6. Saddistí.

7. Sátí.

8. Sot or Sút.

- | | |
|----------------------|--|
| 9. Sehtan (Zehtayn). | 60. Siddistí assir. |
| 10. Assir. | 70. Sát assir. |
| 11. Ahad assir. | 80. Sút assir. |
| 12. Kot wá assir. | 90. Zehtaná or Sehtaná. |
| 20. Koyah. | 100. Baklá or Boghol (بوجل,
the Somali word). |
| 30. Sáseh. | 1000. Kum (Somali) or Alfí
(Arabic). |
| 40. Arbaín (?). | |
| 50. Hamistí assir. | |

11. The *ordinals* are formed by affixing *-khá* to the numerals.

- e.g.* Ahad-khá, first. Harad-khá, fourth.
Kot-khá, second. Hamistí-khá, fifth.
Shíshtí-khá, third.

12. The *fractional numbers* are :

- | | |
|--------------------------------------|----------------------------|
| $\frac{1}{4}$ Rubá (Arab. ربع). | $\frac{3}{4}$ Shíshtíruba. |
| $\frac{1}{2}$ Nus (Ar. نصف) or Keni. | $\frac{1}{3}$ Shíshtísam. |

OF PRONOUNS.

13. THE system of pronouns in Harari, as in the Somali language, is artful and somewhat complicated. Like the Arabic it may be divided into separate and affixed. The *separate* or *personal* pronouns which have neither gender nor case are :—

- | | <i>Singular.</i> | <i>Plural.</i> |
|-----------|-------------------------|--------------------|
| 1st Pers. | Án (آن). | Innásh or Inyásh. |
| 2nd „ | Akhákh (اخاخ). | Akhákhásh (اخ'خاش) |
| 3rd „ | Huwa (هو). ¹ | Hiyyásh. |

14. The *affixed* pronouns or possessives attached to nouns are :—

1 Itta, *she* (near). Yata, *she* (far).

Singular.

- 1st Pers. -e, *my* or *mine*. *e.g.* Gár-e, *my* house.
 2nd ,, -khá, *thy* or *thine*. Gár-khá, *thy* house.
 3rd ,, -zo, *or* -so, *his*. Gár-zo, *his* house.¹

Plural.

- 1st Pers. -zinya *or* sinya, *our*. *e.g.* Gár-zinya, *our* house.
 2nd ,, -kho, *your*. Gár-kho, *your* house.
 3rd ,, -zinyo *or* sinyo, *their*. Gár-zinyo, *their* house.

In the same way attached pronouns are affixed to verbs :—

- e.g.* Sit-ayn, *give* (thou to) *me*.
 Sit-ana, *give* (thou to) *us*.

15. The *demonstrative* pronouns are :—

- Sing. Yí, *this*.
 Yá, *that*.
 Plur. Yíásh, *or* yí'ach, *these*.
 Yá'ásh, *or* yá'ách, *those*.

16. The *interrogative* pronouns are the following :—

- Mántá (مانتا), *who* ?
 Mintá (متا), *what* ?

17. The *reciprocal* pronoun is expressed in Harari, as in Somali, by *naf*. Another common word is *atte*,

- e.g.* Án atte hárkho, *I myself* went,
 Akhákh attekx hárk hí, *thou thyself* wentest,
 Huwa attezo hára, *he himself* went.

The Arabic word *Ruh* (روح, *life* or *soul*) is also used for “self” in such phrases as this :—

Mahatkho ruh-e, *I smote myself*.

¹ These words are also pronounced zú, sú and khú. Of the former pronouns there are also singular and plural separate forms,
e.g. Azo *or* Azu, *his*.

Azyásh *or* Ayách, *their*.

OF VERBS.

18. THE Harari verb, like the Somali, has only two tenses, a Past and a Present. The Future of the Indicative, as well as the Conditional and the Optative tenses, is formed by adding significant particles and the use of the substantive verb. The root is the 2nd person of the Imperative, and a Prohibitive is obtained by prefixing *at* (ات), or by affixing *mekh*. In the negative forms, the Harari is more artfully constructed than the Somali verb.

19. The following are the two *auxiliary* verbs.

PAST TENSE.

(Affirmative Form.)

- Singular.* 1. *I was*, Án narkho (نارخو).
 2. *Thou wast*, Akhákh nárkhí.
 3. *He was*, Huwa nárá.
Plural. 1. *We were*, Inyásh nárná.
 2. *Ye were*, Akhákhásh narkhú (نارخو).
 3. *They were*, Hiyyásh nárú.

(Negative Form.)

- Sing.* 1. *I was not*, Án alnárkhúm (النارخوم).
 2. *Thou wast not*, Akhákh alnárkhím.
 3. *He was not*, Huwa alnárúm.
Plur. 1. *We were not*, Inyásh alnárnám.
 2. *Ye were not*, Akhákhásh alnárkhúm.
 3. *They were not*, Hiyyásh alnárúm.

PRESENT TENSE.

(Affirmative Form.)

- | | | |
|---------------------|-----------------|---|
| <i>Singular.</i> | | <i>Plural.</i> |
| 1. <i>I am</i> , | Án halko. | 1. <i>We are</i> , Inyásh halna (هَلْنَ). |
| 2. <i>Thou art.</i> | Akhákh halkhí. | 2. <i>Ye</i> ,, Akhákhásh halkhú. |
| 3. <i>He is</i> , | Huwa hal (هَل). | 3. <i>They</i> ,, Hiyyásh halú. |

(Negative Form.)

- | | | |
|-------------------------|----------------|-----------------------------|
| 1. <i>I am not,</i> | Án elkhúm. | 1. <i>Inyásh elnám.</i> |
| 2. <i>Thou art not,</i> | Akhákh elkhím. | 2. <i>Akhákhásh elkhúm.</i> |
| 3. <i>He is not,</i> | Huwa elúm. | 3. <i>Hiyyásh elúm.</i> |

IMPERATIVE.

Singular.

Plural.

- | | |
|------------------------------|------------------------------------|
| 2. <i>Be thou,</i> Hal (هل). | 2. <i>Be ye,</i> Halkhú (هَلْخُو). |
|------------------------------|------------------------------------|

The second auxiliary has the sense of *to become*, and corresponds with “jirrah” of the Somal, who express “I am” by wá jogá, literally, “I stand.”

PAST TENSE.

- | | | |
|--------------|--------------------------|--------------------------|
| <i>Sing.</i> | 1. <i>I became,</i> | Án ikaní (افانى) nárkho. |
| | 2. <i>Thou becamest,</i> | Akhákh tikání nárkhí. |
| | 3. <i>He became,</i> | Huwa ikání nárá. |
| <i>Plur.</i> | 1. <i>We became,</i> | Inyásh nikání nárná. |
| | 2. <i>Ye became,</i> | Akhákhásh tikání nárkhú. |
| | 3. <i>They became,</i> | Hiyyásh ikání nárú. |

PRESENT TENSE.

- | | | |
|--------------|--------------------------|--------------------------|
| <i>Sing.</i> | 1. <i>I become,</i> | Án ikánákh (افاناخ). |
| | 2. <i>Thou becomest,</i> | Akhákh tikánákh. |
| | 3. <i>He becomes,</i> | Huwa ikánál. |
| <i>Plur.</i> | 1. <i>We become,</i> | Inyásh nikánáná (بقانا). |
| | 2. <i>Ye become,</i> | Akhákhásh tikánákh. |
| | 3. <i>They become,</i> | Hiyyásh ikánálú. |

IMPERATIVE.

Singular.

Plural.

- | | |
|--------------------------------------|------------------------------------|
| 2. <i>Become thou,</i> Kánní (قانى). | 2. <i>Become ye,</i> Kánnú (قانو). |
|--------------------------------------|------------------------------------|

PROHIBITIVE.

Sing. 2. *Become not,* ikánnimekh (افانمىخ).

Plur. 2. *Become not ye,* ikánnimekh (افانمىخ).

23. The following is a specimen of a verb regularly conjugated.

PAST TENSE.

(Affirmative Form.)

<i>Sing.</i>	1. <i>I went,</i>	Án letkho.
	2. <i>Thou wentest,</i>	Akhákh letkhí.
	3. <i>He went,</i>	Huwa leta (ليت).
<i>Plur.</i>	1. <i>We went,</i>	Inyásh letna (ليتن).
	2. <i>Ye went,</i>	Akhákhásh letkhú.
	3. <i>They went,</i>	Hiyyásh letú.

(Negative Form.)

<i>Sing.</i>	1. <i>I went not,</i>	Án alletkhúm.
	2. <i>Thou wentest not,</i>	Akhákh alletkhím.
	3. <i>He went not,</i>	Huwa alletám.
<i>Plur.</i>	1. <i>We went not,</i>	Inyásh alletnám.
	2. <i>Ye went not,</i>	Akhákásh alletkhúm.
	3. <i>They went not,</i>	Hiyyásh alletúm.

PRESENT TENSE.

(Affirmative Form.)

<i>Singular.</i>		<i>Plural.</i>
1. <i>I go,</i>	Án iletákh (اليتاخ).	1. Inyásh niletáná.
2. <i>Thou goest,</i>	Akhákh tiletínakh.	2. Akhákásh tiletákhú.
3. <i>He goes,</i>	Huwa yiletál.	3. Hiyyásh yiletálú.

(Negative Form.)

<i>Sing.</i>	1. <i>I go not,</i>	Án iletumekh.
	2. <i>Thou goest not,</i>	Akhákh tiletumekh.
	3. <i>He goes not,</i>	Huwa iletumel.
<i>Plur.</i>	1. <i>We go not,</i>	Inyásh niletumena.
	2. <i>Ye go not,</i>	Akhákásh tiletumekhú.
	3. <i>They go not,</i>	Hiyyásh iletumelú.

As in the Somali tongue and in the Semitic dialects generally, the Present serves for a Future tense: "I go," for "I shall or will go." A definite future is formed

in Harari by adding the substantive verb to a participial form of the verb required to express futurity; *e. g.*

<i>Sing.</i>	1. <i>I will go,</i>	Án iletle halkho.
	2. <i>Thou wilt go,</i>	Akháhk tiletle halkhí.
	3. <i>They will go,</i>	Huwa iletle hal.
<i>Plur.</i>	1. <i>We will go,</i>	Inyásh niletle halna.
	2. <i>Ye will go,</i>	Akhákhásh tiletle halkhú.
	3. <i>They will go,</i>	Hiyyásh niletle halna.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
2. <i>Go thou, Let.</i>	2. <i>Go ye, Letú.</i>

PROHIBITIVE.

2. <i>Go not thou, At let.</i>	2. <i>Go not ye, At letú.</i>
--------------------------------	-------------------------------

PARTICIPLES.

<i>Going, Yiletál (يَلْتَال)</i>	<i>Not going, Iletumel.</i>
<i>Gone, Itletle.</i>	

DIALOGUES AND SENTENCES.

ART thou well? Amánta khí?

Are ye well? Amánta khú?

Madam (to elderly female). Abbáy.

Sir. Abbá. Yá Sayyidí.

Are you well this morning? Amán hadarkhú?

Are you well this evening? Amán wa'alkhú?

Good morning. Amán be kero.

Good night. Amán be hedero.

I am well. Amán ítaná.

I am unwell. Nattú halbaná.

What is the matter with you? Min aganyekh?

Is your family well? Gár hawázum amánta khú?

I am better. Orintáy.

What news to-day? Hújí min war hal?

Good news to-day. Amán intá hújí.

It is cooler to-day than yesterday. Tájíná be hújí baradtá.

The air is cold. Dúf bárid intá.

Come in and sit down. Ná tageb.

What is thy name? Sumkhá mintá?

Come here (to woman). Lakambay.

Dost thou drink coffee? Bun tisheshákhí?

I want milk. Háy ikhásbákh.

Is water to be had here? Mí halí ye atáybe?

Where goest thou? Ayde tahirákh?

I go to Harar. Gay uhurákh.

Send away the people. Walamosh yí uso'o.

I love you. An wadad khúsh.

What is thine age? Karníkhá aygay sintá?

Don't laugh. Asehak.

Raise your legs. Igir hafúshí.

Don't go there. At har yadde.

This man is good. Yí abbá korám intá.
 He is a great rascal. Huwa gidir harámintá.
 I don't want you (woman). Ikháshá shúmekh.
 Go from this. Let yibí,—Jehannam har.
 Leave my house. Gár-e be witá.
 Farewell! Allahu le amánat! (literally, "In Allah's charge.")
 Allah pardon thee! Auñ ashkhúkh!
 What is the price of this coffee? Yí bun min betasímakh?
 Five ashrafi¹ a bale. Ahad firasilah hamisti ashrafi.
 This is dear. Yí gál intá.
 This is very cheap. Yí kanná rakhís intá.
 Give me bread. Sitain úkhát.
 I will beat thee. Án imet akhákh.
 I will not give. Án istámekh.
 I am hungry. Ráhábenya.
 I am thirsty. Tararenya.
 I am tired. Dálágenya.
 Where is thy house? Aydenta gárhá?
 I have much to do to-day. Húji bajíh habí halbayn.
 We are about to travel. Safar nahurána.
 How large is Harar? Gay aygay sintá?
 How far from this to Harar? Yí atáy wá Gay aygay sintá?
 How many people at Harar? Gay uso'o aygay sintá?
 Dost thou know him? Akhákh tokhákhí?
 Dost thou know Arabic? Arab sinán tokhákhí?
 I don't know it. An úkumekh.
 Hold my horse. Faras lahadlayn.
 The price of this horse is a hundred dollars. Yí faras baklá kirshi² yakúchál.

² The Ashrafi is a nominal coin used in accounts: three of these compose a dollar.

¹ The Arabic *kirsh* (girsh, karsh, or garsh), probably derived from "groschen," is used as well as *riyal* in the Somali country, and at Harar.

There is. Hal.
 What delayed you ? Min lahadekh ?
 Is this knife thine ? Yí masháh dínatkhánta ?
 How many horses hast thou ? Misti farazásh halakh ?
 He killed him with a knife. Nifti bayn gadalú.
 Open the door. Argabgí fitah.
 Shut the door. Argabgí igad.
 Fill my pipe. Gáyá milálayn.
 Where is the book ? Belá kitáb ?
 It is in the box. Sandúk bayn hal.
 What o'clock is it ? Min sá' anta ?
 It is one P.M. Zohr be ahad sá' ate hará.
 It is new moon. Warhe bakalá.
 The sun is eclipsed. Khusúf khána irr.

SPECIMEN OF A SONG IN HARARI.

BUKÁHÁ, bukáhá wá tazkirat bukáhá :
 Nabi bakále surúre fankazebay.
 Alif lám kutub zál be diú wá ímánin tutúr.
 Sabrí wá salátin tutúr.
 Hamistáyn zobe nabbí azíowin tutúr.
 Nabbi gárkho be, gár kho zarára be
 Jannat shíra be, nabbí afosha be
 Allah ! iláhiyo, hurtay maláhiyo !

TRANSLATION.

I weep, I weep, and I weep with (fond) remembrance,
 (Thinking of) the Prophet's mule (he sitting) beautiful
 upon her back.
 Alif-lám was written, faith and religion carrying,
 Patience and prayer carrying,
 (For the) fifth time the Prophet carrying,
 The Prophet from his house, from the enclosure of his
 house,
 To the midst of Paradise, the Prophet near—
 Allah ! O my Allah ! near him place us !

THE names of the months are:—

1. Ashúrá (meharram).
2. Safarwarhe.
3. Harar maulúd } including the two Rabia
 { and the two Jamádí.
7. Rajab.
7. Sha'abán.
9. Ramazán.
10. Shawwál.
11. Zulka'adah.
12. Zulhijjah.

Corn, holcus, and other grains are sold by this measure :

- 9 Handfuls = 1 Sugud (سكد).
 5 Sugud = 1 Tít tárad (تارد).
 6 Tít tárad = 1 Tárad.

The usual measures of length are :

- Zumzurti (زمزرتى), the span.
 Kúru (كورو), the cubit.

The common weights are :

- Nuss Ratli, the half pound.
 Ratli, the pound.
 Nuss farásilah, ten pounds.
 Farásilah, the maund, twenty pounds.

VOCABULARY.

N.B.—In the following pages, A. denotes that the word is pure Arabic ;
A. c. corrupt Arabic ; Amh. Amharic ; S. Somali. The mark (?)
shows that the word is uncertain.

A.

Abandon, <i>v.</i>	-	-	Giffarr (گفر).
Abdomen	-	-	Karsí (A. c.).
Abide	-	-	Tageb.
Abode	-	-	Gár.
Above	-	-	Lá'ay (لاى).
Absence	-	-	Zalaylkhó (?).
Abuse	-	-	Masdad.
Accumulate	-	-	Sámítí.
Adulterer	-	-	Fásik (A.), <i>fem.</i> Fásikít.
Afraid	-	-	Fírat.
After	-	-	Ehírr.
Afternoon	-	-	Asrí. Asr (A.).
Age	-	-	Umrí (A.).
Air	-	-	Dúf.
Alive (well)	-	-	Or (ور).
All	-	-	Jammí.
Also (thus)	-	-	Azzokút.
Always	-	-	Dáime (A.).
Amir's wife	-	-	Gístí.
Ancient	-	-	Rágá, <i>fem.</i> Rágít.
Angel	-	-	Maláikah (A.).
Anger, <i>s.</i>	-	-	Ghazab (A.).
Angry	-	-	Ghazbán (A.).
Another	-	-	Alái (الاي).

Answer - - -	Jawáb (A.).
Ant (black) - -	Chúch.
„ (white) - -	Kaynhúr.
Arise, <i>v.</i> - -	Halfbal.
Arm - - -	Íji (إيجي).
Arm-pit - - -	Kilkílát.
Army - - -	Mákhedá (ماخيدا) Askar (A.), Amír Askar, the Amír's army.
Arrow - - -	Láwá.
Artificer - - -	Sáigh (A. esp. “goldsmith”).
Ash (ashes) - -	Hamad, <i>pl.</i> Hamadásh.
Ask - - -	Athebrí (?).
Asleep - - -	Manyít.
Ass - - -	Wajayrá.
Ate (<i>pret.</i>) - -	Balá.
At once - - -	Ahad sá'ah (A.).
Aunt (maternal) -	Ikhistá.
„ (paternal) -	Anná (اننا).
Avaricious - -	Bakhíl.
Awake - - -	Hafbal.
Away! (begone!) -	Let !
Axe - - -	Kalká, <i>pl.</i> Kalkásh.

B.

Back - - -	Háchí.
Bad - - -	Yegassí.
Bag - - -	Kís (A.).
Baggage - - -	Mahawá.
Baker - - -	Ukhát- Zálí (<i>fem.</i> as only women sell bread).
Ball (bullet) - -	Rasás (A.).
Band - - -	Nází (the black satin ribbon worn by women round the head to fasten the fillet which contains the hair).

Band	-	-	-	Nagárat (the Amir's kettle-drums, beaten at the hour of night prayers, as tocsin in times of danger, at the two festivals, and whenever the Prince leaves the palace).
Barren (women)	-			Zat wilat, Goblan.
Barter	-	-	-	Manáwat.
Base	-	-	-	Yegassí.
Basket	-	-	-	Mudái.
Bath, s.	-	-	-	Sagará (prop. a privy).
Bathe	-	-	-	Háteb.
Battle	-	-	-	Gádal.
Bazaar	-	-	-	Magálah.
Beard	-	-	-	Daban.
Beat (kill)	-	-	-	Mahat.
Beautiful	-	-	-	Korám. Kor-zálah, <i>fem.</i> Korzálí.
Bed	-	-	-	Firásh (A.).
Bedstead	-	-	-	Dúfán.
Bee	-	-	-	Nijjât, Akús (?).
Beef	-	-	-	Lám Basar.
Beer (boozah)	-			Gohay. (Dakhbí is beer mixed with mead.)
Before	-	-	-	Aykad (ايكد). "In early part of," Nadí (ندی).
Beggar	-	-	-	Sakadad-báy (A. c. صدق).
Behind	-	-	-	Ehirr.
Behold, <i>v.</i>	-	-	-	Hayj.
Belly	-	-	-	Kars (A. c.).
Below (beneath)	-			Taháy (تهای).
Bet	-	-	-	Shart (A.).
Beyond (outside)	-			Káchí.
Bile	-	-	-	Safrá (A.).
Bird	-	-	-	Úf, <i>plur.</i> Úfásh.
Bitch	-	-	-	Bushít (Bushshít).
Bitter	-	-	-	Marrí (A. c. مر).

Black	-	-	Táy.
Blacksmith	-	-	Tumtú.
Blind, <i>adj.</i>	-	-	Ín-zalaylá, <i>fem.</i> Ín-zalaylít.
Blood	-	-	Dam (A.).
Blood-money	-	-	Diyah (A.).
Blunt, <i>adj.</i>	-	-	Dumdum, bárid (A.).
Boat	-	-	Za'ímah (A.).
Body	-	-	Kám (A. c. فامة).
Bone	-	-	At (آت).
Book	-	-	Kitáb.
Bottle	-	-	Kirárat (A. c.).
Bow	-	-	Digáu.
Box	-	-	Sátán (?).
Boy (son)	-	-	Lijjay.
Bracelet (ivory)	-	-	Áj (A.).
„ (man's)	-	-	Mál dáyá (the pewter armlet of a Galla chief).
„ (woman's)	-	-	Shánkháyt.
Brain	-	-	Hangullá.
Bran (chaff)	-	-	Hanshar.
Brave	-	-	Gisí (S.), ishullo (?).
Bread	-	-	'Ukhát.
Break	-	-	Síbarr.
Breast (girl's)	-	-	Kunná.
Breeches	-	-	Gannáfi, Kannáfi (?).
Bride	-	-	Arúzít (A. c.).
Bridegroom	-	-	Arúz (A. c.).
Bring	-	-	Adej.
Broadcloth	-	-	Júh (جوح; Ar. جَوْح Jokh).
Broken	-	-	Dallál (A.).
Brothers	-	-	Ih (اح, A. c.).
Bug	-	-	Tukhán (A. c.).
Bull	-	-	Bará.
Burn, <i>v. imp.</i>	-	-	Mágdí.
Burnt	-	-	Mágad.
But	-	-	Lákin (A.).

Butcher	-	-	Suwíyyá (A.).
Buttocks	-	-	Fuddí (S.).
Buy	-	-	Khab (خب).
Buying and selling	-	-	Mokhab.
By all means	-	-	Lá budd (A.).
By fair means	-	-	Amán be.
By foul means	-	-	Yegassí be.

C.

Calf, <i>m.</i>	-	-	Rahas.
Carpenter	-	-	Najjár (A.).
Carpet	-	-	Firásh (A.). Prayer-carpet, Sijjájah (A. c.).
Camel	-	-	Gamaylah (A. c.), <i>fem.</i> Gamaylít.
Cannon	-	-	Madfá (A.).
Cat	-	-	Adúrrú, Adan (?).
Cathedral	-	-	Jámi (A.).
Cattle	-	-	Dínat.
Certainly	-	-	Dirkhí (S.).
Chain	-	-	Silsilah (A.).
Change (barter)	-	-	Manáwat.
Charcoal	-	-	Kasal.
Charm (talisman)	-	-	Kirtás (A.).
Cheap	-	-	Rakhís (A.).
Child	-	-	Waldí (A. c.), <i>pl.</i> Wildásh.
Cinnamon	-	-	Korfá (A. c.).
Circumcision	-	-	Absum.
Citron	-	-	Turungá (A. c.).
City	-	-	Magálah.
Clarified butter	-	-	Nazíf (A.).
Clay	-	-	Chebá.
Clean	-	-	Muk ishísh.
Climb, <i>v.</i>	-	-	Isal.
Cloth (man's "tobe")	-	-	Irás, <i>pl.</i> irázásh.
„ (woman's)	-	-	Gúlúbáy (worn out of doors over the head). "Láy morad" is that thrown over the shoulders.

Cloth (man's shirt) -	Gidir kamís.
Clouds - - -	Dánah.
Clove - - -	Korunful (A.).
Club - - -	Gidir bartí.
Coal (live) - -	Gih.
Coffee - - -	Bun (A.). "Kutti" is the decoction of the leaf drunk by the Hararis.
Cold (catarrh) -	Hargab.
„ <i>adj.</i> - - -	Birdí (A. c.).
Colour - - -	Jinsí (A. c.).
Comb - - -	Filá (S. firin).
Come! - - -	Ná!
Containing (doing) -	— Zála.
Cook (man) - -	Dirig-zálá, Lelí (?).
„ (woman) - -	Dirig-zálí, Kibábah-zálí.
Cooked - - -	Khánah.
Cooking-pot (earthen)	Makáto.
Copper - - -	Nihás (A.).
Coral - - -	Murjain (A. c.).
Corpse - - -	Janáis (A. c.).
Corn - - -	Ays (A. c. ?).
„ Indian - - -	Arab ikhí, <i>lit.</i> Arab holcus.
Corn (Indian roasted)	Arab ikhí únká.
Cotton - - -	Tút (قُوت).
Cough - - -	Úh (أح).
Court-yard - -	Katam barí.
Cousin (female) -	Zer kahat.
„ (male) - - -	Zer waldí, <i>pl.</i> Zer waldásh.
Cow - - -	Lám
„ (milch) - - -	Háy-zálí.
Coward - - -	Wahaylo, <i>fem.</i> Wahaylít.
Creeper - - -	Táj (so called when worn by men upon their turbands and women upon their fillets).
Crepitus - - -	Fas (A.).
Crooked - - -	Wandállá.

Crow	-	-	Kurrá.
Cubit	-	-	Kúru.
Cultivation	-	-	Zará (A.).
Cultivator	-	-	Argatá (opposed to "Gallá," a Nomad).
Cummin seed	-	-	Kamún (A.).
Cup	-	-	Geb.
Cupping-horn	-	-	Mahgút (Mahgút-inái is the operator).
Cut	-	-	Koch.
Cuts (in cheek)	-	-	Makdad (beauty-marks).

D.

Dagger	-	-	Shotál.
Daily	-	-	Jammí yámúm.
Dance	-	-	Fakarr.
Danger (fright)	-	-	Firít.
Darkness	-	-	Jilmah (A. c.).
Date (the fruit)	-	-	Timir (A. c.). "Barni" is the Maskat date; "Sehári" the small black date; "Farad" the large and juicy red variety.
Daughter	-	-	Kahat.
Day	-	-	Ma'altú.
To-day	-	-	Hújí.
Yesterday	-	-	Tájená.
Third day ago	-	-	Sestíná.
Fourth day ago	-	-	Rátíná.
Day after to-morrow	-	-	Sestá.
Third day hence	-	-	Ra'atá.
Fourth day hence	-	-	Zirabe'itá (?).
Fifth day hence	-	-	Zikurkustá (?).
Dead (man)	-	-	Janáis (A. c.); Mayyit (A.).
Deaf (man)	-	-	Uzn-zalaylá.
„ (woman)	-	-	Uzn-zalaylít.
Deaf and dumb	-	-	Dúdah, fem. Dúdít; it also means idiotic.

Dear, <i>adj.</i>	-	-	Ghálí (A.); Kímah tabig.
Death	-	-	Maut (A.).
Debt	-	-	Mugot.
Deer	-	-	Waydalí.
Delay	-	-	Kaláh (قلاح).
Denial	-	-	Nakír (A.); Háshá (A.).
Deponent (witness)	-	-	Rágá.
Deposit	-	-	Amánat (A.).
Descend, <i>v.</i>	-	-	Wirad (?).
Descent	-	-	Maurad.
Desert, <i>s.</i>	-	-	Udmá bád.
Desert, <i>adj.</i>	-	-	Udmá (generally applied to land without trees).
Deserving	-	-	Wájb (A.).
Desire (want)	-	-	Fáj.
Devil (Satan)	-	-	Iblís (A.); Shaytán (A.).
Devil (sand-storm)	-	-	Dúf.
Die (dice)	-	-	Lafo (S.).
Difficult	-	-	Tabíg.
Dig	-	-	Hifarr. (A. c.); Khirr (?).
Dirt	-	-	Wasakh (A.).
Discharge (release)	-	-	Gifarr.
Disease	-	-	Mattú.
„ (venereal)	-	-	Jabtú (S. Jabtí).
Dish	-	-	Sehní (A. c.).
Dish-cover	-	-	Mot; mo'ot (generally made of plaited straw).
Distant	-	-	Rukuk (رحق).
Ditch (pit)	-	-	Chayr.
Doer (<i>masc. or fem.</i>)	-	-	Inái (?).
Dog	-	-	Bushshí.
Dollar	-	-	Karshí (Ar. Kirsh).
Door	-	-	Gebtí.
Doubt	-	-	Shakk (A.).
Doubtful	-	-	Shakanyá (A. c.).
Dream	-	-	Birzáz.

Dress	-	-	Libáshá (A. c.); Irázásh.
Dried	-	-	Daraká.
Drink, <i>v.</i>	-	-	Sích.
Drinkables	-	-	Mashjá.
Drug	-	-	Dawá (A.).
Drum	-	-	Karabú.
Drummer	-	-	Karabú-zálá.
Drunk (intoxicated)			Sakhrá (A. c.).
Dry, <i>v.</i>	-	-	Darak; Darag.
Dumb, <i>masc.</i>	-	-	Jabaká; arrát-zalaylá.
„ <i>fem.</i>	-	-	Jabakít; arrat-zalaylít.
Dust	-	-	Sísá (Sesá S.).
Dwarf, <i>masc.</i>	-	-	Hajayr.
„ <i>fem.</i>	-	-	Hajayrít.

E.

Each	-	-	Ahad (A. c.).
Ear	-	-	Uzn. Uzun (A. c.).
Ear-ring	-	-	Faror.
Earth	-	-	Dashí (Tashshí ?).
East	-	-	Írrtúj.
Easy	-	-	Yasír (A.).
Eat ! <i>v.</i>	-	-	Bilá.
Eatables	-	-	Mablá. “Eatables and drink-ables,” mablá wá mashjá.
Egg	-	-	U ^h ko ^h (أفوح).
Eight	-	-	Sot.
Eighth	-	-	Sotkhá.
Eighty	-	-	Sot assir.
Elder, eldest	-	-	Gidirr.
Elephant	-	-	Dukhun.
Eleven	-	-	Assir ahad.
Eloquent	-	-	Tihayn.
Employment	-	-	Habí.
Empty	-	-	Kof.

End ! (finish !)	-	Tabosh.
Ended - - -	-	Tabayyá.
Enemy - - -	-	Díná.
Enough - - -	-	Hidak. Yokál.
Envy - - -	-	Husúd (A.).
Envious - - -	-	Hasíd (A.c.)
Escape - - -	-	Sik.
Eunuch - - -	-	Koch. Towásh (A.).
Evening - - -	-	Mashá (A.).
Every - - -	-	Jammí (A. c.).
Everything - - -	-	Jammí Shiyún (A. c.).
Evidence - - -	-	Rágá.
Exchange - - -	-	Manáwat.
Expense - - -	-	Farzí.
Eye - - -	-	Ín (A. c.).
Eyelash - - -	-	In chigar.

F.

Face - - -	-	Fít.
Fæces - - -	-	Gaf: Kaf (S.).
Faith (religion)	-	Dín (A.).
Fall, <i>v.</i> - - -	-	Widak.
False - - -	-	Kizbányá.
Fame - - -	-	Námús (A.).
Fan (fly-flapper)	-	Zimbi Marwahah (A.).
Far - - -	-	Ruhug.
Farewell! - - -	-	Amán! (A.).
Farmer - - -	-	Harrásh.
Fast, <i>adv.</i> - - -	-	Fitan.
Fast, <i>s.</i> - - -	-	Soman (A. c.).
Fat (strong) - - -	-	Jabábir (A. c.); Kassá (S.) Wadal.
Fate - - -	-	Ayyám (A.).
Father - - -	-	Áwa.
Fault - - -	-	Ghalat (A.).
Fear! <i>v.</i> - - -	-	Fir.
Fearful - - -	-	Fírat.

Feather	-	-	Bállí (S. Bál).
Feet	-	-	Ingirásh. Pl. of Ingir.
Female	-	-	Inistí (A. c. ?).
Fetch	-	-	Adej.
Fetters	-	-	Ingir birat.
Fever	-	-	Wiyí nattú.
Few	-	-	Tinne'o.
Fillet (for woman's hair)	-	-	Gúftá.
Finger	-	-	Atabinyá. Pl. Atábinyásh.
Fire	-	-	Isád.
Fire-wood	-	-	Mamágad.
First	-	-	Ahadkhá.
Fish	-	-	Túlam.
Fist	-	-	Dubuj.
Five	-	-	Hamistí.
Fifth	-	-	Hamistikhá.
Fifty	-	-	Hamistí assir.
Flag	-	-	Álan (A. c. and S.).
Flea	-	-	Kunáj; Takfí (?); injir bodo (S.).
Flesh	-	-	Basar.
Fly	-	-	Zimbí (A. c.).
Fodder	-	-	Sa'ar.
Food	-	-	Mablá.
Fool	-	-	Jinám (A. c.).
Foot (leg)	-	-	Ingir.
Footstep	-	-	Hardá
Force	-	-	Tákh (A. c.).
By force	-	-	Yegassí be.
Forehead	-	-	Fi'it.
Fort	-	-	Kalaí gár; darbí-gár.
Forty	-	-	Arbaín (A.).
Foul (impure)	-	-	Najis (A.).
Four	-	-	Harad; harat.
Fourth	-	-	Haratkhá.
Fowl	-	-	Atáwág, <i>fem.</i> atáwágít.

Friend	-	-	Rafík (A.); marren (?).
Frog	-	-	Ankuráratí.
From	-	-	Be; bay.
Full	-	-	Mullu (?).

G.

Gall (bile)	-	-	Safrá (A.).
Game	-	-	Dabál (esp. the La'ab al-Khayl).
Gambler	-	-	Kammár (A.).
Garden	-	-	Harshí.
Gardener	-	-	Harshi-wandag.
Garlic	-	-	Tummá (A. c.); ton (S.).
Gate	-	-	Bárí (A.).
Gate-keeper	-	-	Bárí-goitá.
Gather, <i>v.</i>	-	-	Sámtí.
Gazelle	-	-	Sagáro (S.).
Generous	-	-	Sakhí (A.).
Generosity	-	-	Sakháwat (A.).
Get up! <i>v.</i>	-	-	Hafbal.
Gift	-	-	Hadiyah (A.); mastá (?).
Ginger	-	-	Zanjabílí.
Giraffe	-	-	Girhí (S.).
Girl (marriageable)	-	-	Wahashí. Pl. Wahashi'ách.
„ (aged)	-	-	Gidir Wahashí.
Puella suta	-	-	Duffun Wahashí (sicut est mos Somalorum et nationis Gallæ).
„ aperta	-	-	Kufut Wahashí.
Girl (slave)	-	-	Wasifit; Amharet.
Girl	-	-	Kahat.
Give, <i>v.</i>	-	-	Sit (S.).
Glad	-	-	Tass; tasstass.
Glass (cup)	-	-	Kás (A.).
„ (looking)	-	-	Murá'it (A. c.).
„ (bootle, black)	-	-	Kirárat Táy.
„ (red)	-	-	Kayh (قيم).
Glory	-	-	Námús (A.).

Glue (gum)	-	-	Mukát.
Go! <i>v.</i>	-	-	Let (to a woman, Lechí).
Gone (<i>pret.</i>)	-	-	Letá.
Let go!	-	-	Hidak; Gifarr.
Goat (he)	-	-	Kurmá.
„ (she)	-	-	Dau.
God	-	-	Goitá. N.B.—The Argobbas call the Supreme Being “Gaeto,” the Gallas “Goite” or “Wák,” and the Somal “Aybah” (ايباه).
Gold	-	-	Zikeh (A. c.).
Goods	-	-	Maháwá.
Good	-	-	Korám.
Good news	-	-	War amán.
Governor	-	-	Nagáshí.
Grandfather	-	-	Bábá.
Grandmother	-	-	Ummá.
Grape	-	-	Anab (A.).
Grass	-	-	Sa'ar.
Grass-cutter (sickle)	-	-	Záhabí.
Gratis	-	-	Bilásh (A.).
Grave	-	-	Kabrí (A.); Plur. Kabrásh.
Grave (saint's)	-	-	Awásh Kabrí.
Gravel	-	-	Ūn.
Great, <i>adj.</i>	-	-	Gidír.
Greatest	-	-	Jammí be Gadrí.
Green	-	-	Dámá: <i>fem.</i> Dámít. Akhzar (A.)
Groom	-	-	Záhabí.
Ground	-	-	Tashshí. (?).
Ground (sloping)	-	-	Gobaná.
Guest	-	-	Nugda.
Guide	-	-	Ūga yúkzalinta (?).
Guinea Fowl	-	-	Zikrá.
Gum	-	-	Mukát.
Gun	-	-	Nifti.
Gunpowder	-	-	Bárúd (A. c.).

H.

Habitation	-	-	Gár.
Hail, <i>s.</i>	-	-	Ún Zináb.
Hail, <i>v.</i>	-	-	Amán bidíchkhú.
Hair	-	-	Chigar.
Hair (pecten)	-	-	Foch chigar.
Hair-pin (woman's)	-	-	Filá.
Half	-	-	Nuss (A. c.): Kení.
Hammer	-	-	Madoshá; Buruj (?).
Hand	-	-	Ijí.
Handful	-	-	Mahfass; Antobo (?).
Handwriting	-	-	Kitab.
Hang (tie, <i>v.</i>)	-	-	Igad; Balnaya (S.).
Harbour	-	-	Marsá (A.).
Hare	-	-	Askokí; Bakhayla (S.).
Harlot	-	-	Gubná.
Haste!	-	-	Fitan.
Hatchet	-	-	Kalká.
Hay	-	-	Sa'ar.
Head	-	-	Urus (A. c.).
Health	-	-	Áfet (A. c.).
Hear	-	-	Simá (A. c.)
Heart	-	-	Wazanah.
Heavy	-	-	Razín (A.).
He	-	-	Huwa.
Heel	-	-	Kúb (A. c.).
Heir	-	-	Yurs Zálintá. (The Arabic word "Mirás" is used for a legacy.)
Hell	-	-	Azáb (A.); Jahanam (A.).
Here	-	-	Idday. "Here I am," Labbay (A.).
High (tall, long)	-	-	Gidorr.
Hill, <i>s.</i>	-	-	Sarí.
His	-	-	Zo or So.
Ho!	-	-	Yáhu (S.); Akhákh yá.
Hog	-	-	Hariyyá.
Holcus Sorghum	-	-	Ikhí.

Hole	-	-	-	Gadú.
Holloa!	-	-	-	Akhákh yá.
Honey	-	-	-	Dús.
Hoof	-	-	-	Ingir.
Horn (beast's)	-	-	-	Karr (A. c.).
„ (cupping)	-	-	-	Mahgút.
Horse	-	-	-	Faras (in Ar. a mare; in Som. a horse).
Hot	-	-	-	Wiyí.
House	-	-	-	Gár.
„ (thatched)	-	-	-	Sa'ar gár; Gambisa.
„ (stone)-	-	-	-	Darbí gár.
How much?	-	-	-	Mistí?
Humble	-	-	-	Miskín (A.).
Hundred	-	-	-	Baklá.
Hunger	-	-	-	Abár.
Hungry	-	-	-	Rahab.
Husband	-	-	-	Abosh.
Hut	-	-	-	Wantaf gár (the Badawi's mat tents, called by the Somal, Gurgí).

I.

I, <i>pers. pron.</i>	-	-	-	Án.
Ice	-	-	-	Mí darak.
Idle (useless)	-	-	-	Mablúl.
If	-	-	-	Girr (?).
Ignorant	-	-	-	Jáhil (A.); Wíj (the latter generally means “young”).
Immense	-	-	-	Bajíh.
Immerse, <i>v.</i>	-	-	-	Esbí.
Immediately	-	-	-	Fitan.
In	-	-	-	Bayn (A. ?).
In that place	-	-	-	Yadday.
Infirm	-	-	-	Gofái.
Inform, <i>v.</i>	-	-	-	Warosh.

Information	-	-	War (Amh.).
Injury	-	-	Khasárá (A.).
Ink	-	-	Maddí (A. c. from مداد ?).
Inkstand	-	-	Dibet (A. c.).
Inquire, <i>v.</i>	-	-	Athebrí (?).
Inside	-	-	Ustú.
Instead	-	-	Manáwat; Tanáwat.
Intelligent	-	-	A'kil (A.).
Inter, <i>v.</i>	-	-	Kibarr.
Interest (usury)	-	-	Ribáh (A.).
Intestines (lower)	-	-	Marachí.
„ (higher)	-	-	Kars (A. c.).
Intoxication	-	-	Kayf (A.).
Intoxicating articles	-	-	Khamrí (A.).
Iron	-	-	Birat (S. bir.).
Itch, <i>s.</i>	-	-	Wi'ir.
Ivory	-	-	Áj; dukhun-sin.

J.

Jackal	-	-	Aizagadú (S. ídagalá, “burrowing below ground”).
Jail-	-	-	Hasbí (A. c.).
Javelin	-	-	Waram (S.).
Jewel	-	-	Jauhar (A.).
Joke	-	-	Charrákah (چرافه).
Joker	-	-	Fúhách.
Journey	-	-	Safar (A.).
„ (by day)	-	-	Hújí Safar.
„ (by night)	-	-	Mishayt Safar.
Jowari (holcus)	-	-	Ikhí.
„ (straw)	-	-	Karah.
Joy	-	-	Farhah (A.); Tast.
Judge	-	-	Fikíh (A.); Kází (A.).
Jump, <i>v.</i>	-	-	Shafbal.
Just	-	-	A'dil.
Juvenile	-	-	Darmá.

K.

Kat-plant (القاث)	-	Ját.
Kettle - -	-	Disdí (A. c.); Makatú.
Key - -	-	Miftah (A.); Mifcháh (A. c.).
Kick, <i>v.</i> - -	-	Rigat.
Kidney - -	-	Kuláy (A. c.).
Kill - -	-	Gidal.
Kiss, <i>v.</i> - -	-	Mah (as among the Somal it is disliked.)
Kitchen - -	-	Aweládá.
Kite (bird) - -	-	Tillí.
Knee - -	-	Gilib.
Knife - -	-	Masháh.
Knot - -	-	Kuturr.
Know - -	-	Úk.
Knowledge - -	-	Ilm (A.).
Koosoo - -	-	Sútí (the well-known vermifuge, called Hedo by the Somal).

L.

Labour - -	-	Ta'ab (A.).
Lake (colour) - -	-	Kayh (قبح).
Lame - -	-	Ingir zalaylá.
Lamp - -	-	Makhtút.
Landlord - -	-	Gár-zálá.
Lane - -	-	Kachín úga.
Language - -	-	Sinán.
Large - -	-	Gidir.
Lass - -	-	Kahat.
Laughter - -	-	Sahak (سحق A. c.); Mashak (?).
Law - -	-	Sharíah (A.).
Lazy - -	-	Mablúl.
Lead - -	-	Risás.
Leaf - -	-	Warak (A.); Kuttí.
Leak (hole) - -	-	Nudúl.

Lean	-	-	Gofáy.
Learning, <i>s.</i>	-	-	Ilm (A.).
Learned (man)	-	-	Kabír (A.) ; Shaykh (A.).
Least	-	-	Jammí be angál.
Leather (hide)	-	-	Gogá.
Leech	-	-	Ayktí ulá'úl (S.).
Left	-	-	Gurá (Gagnay Amh. Guray S. "left-handed").
Left hand	-	-	Gurá igí.
Leg	-	-	Ingir.
Lend, <i>v.</i>	-	-	Likch.
Leopard	-	-	Gargorá.
Less	-	-	Ansál.
Liar	-	-	Kizbanyá.
Lie	-	-	Kiz (A. c.).
Light, <i>adj.</i>	-	-	Khafíf (A.) ; Kafíf (A. c.).
Lightning	-	-	Birik (A. c.) ; Birig.
Like	-	-	Kut (yí kut, "like this." Azzokut, "like unto him").
Lime (fruit)	-	-	Zarbissí.
Lime (cement)	-	-	Núrat (A.).
Lion	-	-	Wanág.
Lips	-	-	Laflaf.
Listen, <i>v.</i>	-	-	Simá.
Little	-	-	Tít (تیت).
Liver	-	-	Kút.
Living	-	-	Húi (حوى A. c.).
Lo !	-	-	Haych.
Load	-	-	Tá'an.
Locust	-	-	Kafjor.
Look, <i>v.</i>	-	-	Haych.
Loose (open), <i>v.</i>	-	-	Fitah ; Matmas.
Loss	-	-	Khasará (A.) ; Kobul.
Lose (the way, &c.)	-	-	(Úga) Kabad.
Love	-	-	Ishkí (A.).
In love (man)	-	-	Abosh áshaká.

In love (woman)	-	Indosh áshaktí.
Louse	- -	Kúmáy (A. c. ?).
Low, <i>adj.</i>	- -	Háchír.

M.

Mad	- -	Jinám.
Mad-dog	- -	Jinám bushí.
Madam	- -	Abbáy.
Magic	- -	Falá (S.).
Magician	- -	Falá-zálá.
Maid servant	- -	Gáfít.
Main mast	- -	Gidir dagal.
Make, <i>v.</i>	- -	Úsh.
Malady	- -	Nattú.
Male	- -	Abosh.
Malice	- -	Dínah.
Man	- -	Abosh.
Many	- -	Bajíh.
Many times	- -	Bajíh gir.
March, <i>s.</i>	- -	Malayt.
Mare	- -	Inistí faras.
Mariner	- -	Bahrí (A.).
Mark, <i>s.</i>	- -	Astá.
Market place	- -	Magálah.
Marriage	- -	Mansá.
Marriage-portion	- -	Mehr (A.).
Married (man)	- -	Mishtí-hálá.
„ (woman)	- -	Abosh-hálí.
Master	- -	Marín.
Mat	- -	Saylan.
Match (gun's)	- -	Niftí fatílat.
Mead	- -	Taj.
Meal (ground corn)	- -	Ays fíchah.
Measure	- -	Sifar.
Meat	- -	Basar.
Merchant	- -	Bá'u: tájir.

Message -	-	-	Lo'okh.
Middle -	-	-	Guttí; ustú (?): in the middle, guttí bayn.
Milk -	-	-	Háy.
Milk-pot -	-	-	Kadádah.
Milk-pot cover	-	-	Offá.
Minaret -	-	-	Khutbá.
Mine (it is)	-	-	Án zád intá.
Misery -	-	-	Masíbah (A. c.).
Model -	-	-	Áyinah (A.).
Money -	-	-	Mahallak (a brass coin current at Harar).
Monkey -	-	-	Zágarú.
Month -	-	-	Warhay.
Moon -	-	-	Charaká.
In the morning	-	-	Subhí (A.).
Mortar -	-	-	Mokaj (the pestle is called “ Ka- ballá ”).
Mortgage -	-	-	Rahan (A.); Luhut.
Mosquito -	-	-	Bimbí.
Mother -	-	-	A'e.
Mould (earth) -	-	-	Afar.
Mountain -	-	-	Sarí.
Mouse -	-	-	Fúr (A. c.).
Mouth -	-	-	Afe (Amh. S.).
Mud -	-	-	Chebá.
Mule -	-	-	Bag/hl.
Murder -	-	-	Motá.
Murderer -	-	-	Igadlí-zál; Gadáy (?).
Murdered -	-	-	Gidalú.
Musjid (mosque)	-	-	Masgít.
Musk -	-	-	Misk (A). Zabád (A. civet, gene- rally confounded by Orientals with musk).
Mustachio -	-	-	Shárib (A.).
My -	-	-	—e.
Myrrh -	-	-	Karabí.

N.

Nail	-	-	Mismár (A.).
Nail (hand)	-	-	Tifir (A. c.).
Naked	-	-	Kofh.
Name	-	-	Sum (A. c.).
Narrow	-	-	Chinkí.
Nasty	-	-	Yegassí.
Navel	-	-	Hamburtí.
Near	-	-	Kurrá.
Necessary (it is)	-	-	Yakhúnál.
Necessity	-	-	Hájah (A.).
Neck	-	-	Angat.
Necklace	-	-	Shandúd.
Needle	-	-	Morfí.
Needy	-	-	Fukrá.
Negro	-	-	Gáfá.
Neighbour	-	-	Afoshá.
Nest	-	-	Úf gár.
Never	-	-	Abadan (A.).
Never mind	-	-	Ahadúm aylá.
New	-	-	Hájís.
News	-	-	War (S.).
Night	-	-	Artú.
By night	-	-	Mushayt.
Nine	-	-	Sehtan ; Zehtáyn.
Ninth	-	-	Sehtan khá.
Ninety	-	-	Sehtaná.
Nipple (man's)	-	-	Tút (توت).
„ (woman's)	-	-	Kunná.
No !	-	-	May !
Nobody (there is)	-	-	Uso'o aylúm.
Nonsense	-	-	Kishná.
North	-	-	Jáh (A.); Kiblah (A.).
Nose	-	-	Úf.
Nostril	-	-	Úf nudúl.

There is nothing	-	Aylúm.
Now	-	Akhkhá.
Number	-	Helkí.

O.

Oath	-	Tirayt.
Ocean	-	Bahr (A.).
Oil	-	Salayt (A.).
Old	-	Rágá, <i>fem.</i> Rágít.
Omen	-	Fál (A.).
On (upon)	-	Lá'ay.
Once	-	Ahad muttí; Ahad gír.
At once	-	Fitan.
One	-	Ahad.
One third	-	Shíshtí-sám (A. ṣ ṣ).
One-armed	-	Ahad íjí zalaylá.
One-eyed	-	Ahad ín zalaylá.
One-legged	-	Ahad ingir zalaylá.
Onion	-	Shunkortá.
Open, <i>v.</i>	-	Fitah.
Opened	-	Futoh.
Oppressor	-	Zálim (A.).
Oppression	-	Zulmí (A. c.).
Or	-	Walau (?). Ammá (A.).
Order	-	Amr (A.).
Orphan	-	Yetím (A.); “á'e zalaylá,” motherless; “áwa zalaylá,” fatherless.
Ostrich	-	Guráyyá (S.).
Our	-	Zinya.
Outside	-	Mantá.
Owner	-	Zálá, <i>fem.</i> Zálí
Ox	-	Bará.

P.

Pace	-	-	-	Malaytá.
Pair	-	-	-	Kut ; Ko'ot.
Palace	-	-	-	Nagáshí gár.
Palm (hand's)	-	-	-	Kaff'í (A. c.).
Paper	-	-	-	Talhayyá.
Paramour (<i>fem.</i>)	-	-	-	Gazan.
Partner	-	-	-	Sharík (A.).
Pass, <i>v.</i>	-	-	-	Let.
Path	-	-	-	Kachín úga.
Pauper	-	-	-	Zaygá.
Pawn	-	-	-	Rahan (A.).
Peace	-	-	-	Amán (A.).
Pearl	-	-	-	Lúl (A.).
Pen	-	-	-	Kalam (A.).
Penis	-	-	-	Gantir.
People	-	-	-	Uso 'o.
Pepper (black)	-	-	-	Arab barbarí.
„ (red)	-	-	-	Barbarí.
Perform, <i>v.</i>	-	-	-	Osh.
Perspiration	-	-	-	Wizí.
Pestle	-	-	-	Kaballá.
Piece	-	-	-	Koch (?).
Pig	-	-	-	Hariyyá ; Karkarrú.
Pigeon	-	-	-	Hamímí (A. c.).
Pillow	-	-	-	Makhaddá (A.).
Pimple	-	-	-	Kím.
Pin	-	-	-	Filá.
Pinch, <i>v.</i>	-	-	-	Kontá.
Pipe (smoking)	-	-	-	Gáyá (the Indian “Gurgurí”).
„ tube	-	-	-	Búk.
Pistol	-	-	-	Tinneo Naftí.
Pit (cesspool)	-	-	-	Gadú.
Pity	-	-	-	Rahmah (A.).
Place	-	-	-	Attái.
Plain	-	-	-	Dídá.

Plantain - - -	Mauz (A.).
Plate(forbaking bread)	Kibábah (A. c.); Tábah (?).
Platter (wooden) -	Gabatá.
Plough - - -	Willítá; Mahras (A.).
Plunder - - -	Mahmat.
Pocket - - -	Kís (A.).
Poetry - - -	Fakarr.
Poison - - -	Summí (A.).
Poisoned - - -	Summi-zálá.
Pomegranate - -	Rummán (A.).
Ponderous - - -	Razín (A.).
Possible (it is) -	Yakhúnál.
Pot (earthen) -	Makátú.
Pot-bellied - -	Kasá-zálá.
Pound (weight) -	Ratlí.
Pox - - -	Kitin.
Pretence - - -	Haylah (A.).
Pregnant - - -	Karsí; Zálí.
Price - - -	Báy.
Pride - - -	Kibrí (A.).
Priest - - -	Fakíh (A.).
Prison - - -	Hasbí (A.).
Prisoner - - -	Úgud.
Privy - - -	Sagara.
Procurable - - -	Yaganyo.
Prodigious - - -	Ajab (A.).
Profit - - -	Nafí (A. c.).
Proof - - -	Ragá.
Proud (man) - -	Kibrí-zálá; Kibranyá.
„ (woman) - -	Kibrí-zálí; Kibríyyít.
Provisions - - -	Mablá.
Pud. γυναικεία -	Dúr.
Pumpkin - - -	Arab dubbá (S.).
Purse - - -	Kís (A.).

Q.

Quadruped	-	-	Dínat.
Quantity	-	-	Mistí.
Quarter	-	-	Rubá (A.).
Quarter (of town)	-	-	Afochá.
Queen	-	-	Gístí.
Question	-	-	Mathebar.
Quickly	-	-	Fitan.
Quill	-	-	Bállí (S.).
Quiver	-	-	Hinnách.

R.

Rage	-	-	Za'al (A.); herár.
Raid	-	-	Dína.
Raiment	-	-	Irázásh.
Rain	-	-	Zináb.
Raise, <i>v.</i>	-	-	Hafush.
Raisin	-	-	Zabíb (A.).
Ram	-	-	Táy.
Ran, <i>v. pret.</i>	-	-	Saká.
Rapid	-	-	Fitan.
Rascal	-	-	Mablúl.
Rat	-	-	Fúr (A.).
Raven	-	-	Kurrá.
Raw	-	-	Terí.
Razor	-	-	Sháldá (?).
Read	-	-	Kira (A. c.).
Real (dollar)	-	-	Karshí.
Rebel	-	-	Ásí (A.).
Rebellion	-	-	Balwá (A.).
Receive	-	-	Nisá.
Red	-	-	Kayh : <i>fem.</i> Kayhít.
Region	-	-	Bád.
Regret	-	-	Hammá (A. c.); Ghammá (A. c.).

Rein (bridle)	-	-	Hakamá (S.).
Relations	-	-	Ahl (A.).
Remain	-	-	Kirr (A. c.).
Remainder	-	-	Karrá.
Remedy	-	-	Dawá.
Remote	-	-	Ruhuk, ruhug.
Remove	-	-	Ústí.
Repletion	-	-	Tufá (?).
Reply	-	-	War. (Bring a reply : "War adej." Take my reply : "Ware ustí.")
Reptile	-	-	Hubáb.
Residence	-	-	Gár.
Rest, s.	-	-	Ráhah (A.).
Return (<i>i.e.</i> give me back)	-	-	Argabgilayn.
Revenge, s.	-	-	Kisés (A.).
Take revenge	-	-	Kisés ushú.
Reverse, v.	-	-	Gargab.
Reward	-	-	Sakah ; dínat (?).
Rib	-	-	Maytak.
Rich	-	-	Ghaní (A.).
Rice	-	-	Ruz (A.).
Ride, v.	-	-	Isal.
Right (proper)	-	-	Korám.
Right hand	-	-	Kainyít.
Right and left	-	-	Gurá wá Kainyít.
Ring	-	-	Makhtar.
Riot	-	-	Matmáhat.
Rise up	-	-	Hafbal.
Rising (ground)	-	-	Karát.
Risk	-	-	Fir.
River	-	-	Zar ; Masrí (?).
Road	-	-	Úga.
Roast, v.	-	-	Absil. (Roast the meat. "Basar absil.")

Rob, <i>v.</i>	-	-	Rojh. (He robbed me. "Rojhá-bayn.")
Robber	-	-	\ Rojhí.
Robbery	-	-	Márojha.
Robe (woman's)	-	-	Indosh írás.
„ (blue)	-	-	Táy írás.
„ (white)	-	-	Najíh írás.
Rock	-	-	Sarí.
Rogue	-	-	Mablúl.
Roof	-	-	Darbenjí.
Room	-	-	Kitrat.
Root	-	-	Sirr ; Hedid (S.).
Rosary	-	-	Tasbih (A.).
Rose-water	-	-	Má-ward (A.).
Rope	-	-	Fatít.
Ruin	-	-	Kh'ráb (A.).
Ruler	-	-	Nagáshí.
Run, <i>v.</i>	-	-	Taráwat.
Run away!	-	-	Rot ! Sik !

S.

Sack (ox-skin)	-	Dawullá (large bags used on journeys).
„ (sheep-skin)	-	Jíráb (A. c. small saddle-bags; the bags for asses are called "Matan").
Saddle	-	- Kor (S. Kore); Hánká (?).
Saffron	-	- Waras (A.).
Saint	-	- Walí.
Salt	-	- Assú.
Sand	-	- Afar.
Sandals	-	- Ashín.
Sash (girdle)	-	- Hankot.
Say, <i>v.</i>	-	- Asaynní.
Scales	-	- Mízán (A.).
A single scale	-	- Kaffí.

Scent	-	-	Súchná.
Scissors	-	-	Makrajah.
Scout	-	-	Ilálah (S.).
Scum	-	-	Wasakh (A.).
Sea	-	-	Bahr (A.).
Sea-coast	-	-	Bahr aff.
By sea and by land			Bahrí wá barri (A.).
Seal	-	-	Tábá (A. c.).
Seal-ring	-	-	Makhtar.
Search	-	-	Mafách.
Second (<i>ordinal n.</i>)	-		Kotkhá.
Secret	-	-	Sirrí (A.).
Secretly	-	-	Shemakna.
See, <i>v.</i>	-	-	Haych.
Self	-	-	Rúh (A.); Naf (A. c.).
Sell, <i>v.</i>	-	-	Assím.
Sepulchre	-	-	Kabrí.
Serpent	-	-	Hifn; Hubáb.
Servant	-	-	Wandag.
Servile caste	-	-	Bon (Dankalí word).
Seven	-	-	Sátí.
Seventh	-	-	Sátí khá.
Seventy	-	-	Sát assir.
Sew, <i>v.</i>	-	-	Sif. ("Sew the cloth," irás Sif.)
Shade (shadow)	-		Cháyá (Sanskrit?).
Shallow water	-		Tinneo mí.
Shame	-	-	Hayá (A.).
Shank	-	-	Kultum.
Sharp, <i>adj.</i>	-	-	Balah (ل).
Shave, <i>v.</i>	-	-	Mashaylad.
She	-	-	Ittá.
Sheath (swords)	-		Síf gár (dagger's sheath, "shotal gár").
Sheep	-	-	Táy.
Sheet	-	-	Láy morad; irás.
Shepherd	-	-	Agabarí.

Shirt	-	-	-	Kamís (A.).
Shield	-	-	-	Agrí.
Shop	-	-	-	Dukkán (A. There are no regular shops at Harar).
Short	-	-	-	Hájír.
Shot, <i>s.</i>	-	-	-	Risás (A.).
Shut, <i>v.</i>	-	-	-	Galab.
Sick	-	-	-	Nattú.
Sickle	-	-	-	Manja.
Silence, <i>v.</i>	-	-	-	Ús.
Silver	-	-	-	Me'et.
Sin	-	-	-	Abbá.
Sister	-	-	-	Ihít (A. c.).
Sit ! <i>v.</i>	-	-	-	Tageb.
Six	-	-	-	Siddistí.
Sixth	-	-	-	Siddistíkhá.
Sixty	-	-	-	Siddistí assir.
Skin	-	-	-	Gogá.
„ (for water)	-	-	-	Kárbat (A. c.).
Skullcap	-	-	-	Kalotá (la Calotte).
Sky	-	-	-	Samí.
Slave (<i>mas.</i>)	-	-	-	Gáfá ; Wasíf ; Amhara.
„ (<i>fem.</i>)	-	-	-	Gafít ; Wasífít ; Amharít.
Sleep, <i>v.</i>	-	-	-	Manyít (Pass the night. “Heder”); Niyen (?).
Slippers	-	-	-	Ashín.
Small	-	-	-	Tinnéo ; Ted (?).
Small-pox	-	-	-	Gifrí (in S. Fantú).
Smell (perfume)	-	-	-	Súchná.
Smoke, <i>s.</i>	-	-	-	Tan.
„ <i>v.</i>	-	-	-	Sich.
Snot	-	-	-	Infít.
Snuff (tobacco)	-	-	-	Jamalí (Give me a pinch of snuff, “Jamalí Makonat”).
Sole (of foot)	-	-	-	Hardá.
Somali	-	-	-	Tumurr (a slighting name).

Son	- - -	Lijgay.
Song	- - -	Fakarr.
Sore	- - -	Túlú.
South	- - -	Ke'ebá.
Span	- - -	Zumzurtí.
Spear	- - -	Waram.
Spider	- - -	Asháraráhtí.
Spider's web	- - -	Asháraráhtí gár.
Spittle	- - -	Mirák (A.).
Spoon	- - -	Fanálah (S. Fandál).
Staff, s.	- - -	Bartí.
Star	- - -	Túi (توی).
Stench	- - -	Chikná.
Stick	- - -	Bartí.
Stone	- - -	Ún.
Stop (hush)	- - -	Sambal.
Street	- - -	Magálah úga.
Strong	- - -	Takh-zála.
Stupravi matrem tuam (vulgar abuse)	- - -	A'e khá lagatkho.
Stuprari patrem tuum	- - -	Aukhá ligat.
It suffices	- - -	Yokál.
Sugar	- - -	Sukkar (A.).
Sugar-cane	- - -	Ála Shankorr (S.).
Sun	- - -	Írr.
Sweat	- - -	Wizí.
Sweet	- - -	Yatímal.
Switch	- - -	Tinne'o bartí.
Sword	- - -	Síf (A.).

T.

Take, v.	- - -	Yakh (to woman "Yash").
Take hold of	- - -	Lahat.
Take care	- - -	Takayráh bá.

Tall	-	-	Gidorr.
Talisman	-	-	Kartás (A.).
Tax (on merchan- dise)	-	-	Ashúr (A. c.).
Tax (on land)	-	-	Zakáh (A.).
Tear	-	-	Ibí.
Ten	-	-	Assir (A. c.).
Tenth	-	-	Assirkhá.
That (<i>pr.</i>)	-	-	Yá.
Thatched hut	-	-	Gambisá.
Their	-	-	Zinyo.
Then	-	-	Yí sá'ah.
Thence	-	-	Yí attay.
There	-	-	Yadday.
Here and there	-	-	Idday wá yadday.
Therefore	-	-	Yí le báytí.
These	-	-	Yí 'ách.
Thief	-	-	Rojhí (<i>fem.</i> Rojhít).
Thick	-	-	Wadal.
Thigh	-	-	Badú (?); Gonjí.
Thin	-	-	Gofáy.
Thine (<i>thy</i>)	-	-	-khá.
Thing	-	-	Sha'í (A. c.).
Third	-	-	Shíshtí khá.
Thirty	-	-	Saseh.
Thirst	-	-	Tirrá.
Thirsty	-	-	Tirrár.
This	-	-	Yí.
Thorn	-	-	Usukh.
Thorn fence	-	-	Hutur (Chuguf?).
Thread	-	-	Fatlí (A. c.).
Three	-	-	Shíshtí.
Three quarters	-	-	Shíshtí rubá.
Thrice	-	-	Shíshtí muttí.
Throat	-	-	Hangúr; marmar.
Throne	-	-	Tifán (?).

Throw, <i>v.</i>	-	-	Ghínbá (?); ginyă.
Thumb	-	-	Gidir Atabinyá.
Thunder	-	-	Birák (?); birág (A. c.).
Tie, <i>v.</i>	-	-	Ígad. (Tie the camel with a cord. "Gamaylah fatít be ígad.")
Tie (knot)	-	-	Kátre (Knot with your cloth. "Írás be Kátre."); akoflí (?).
Time	-	-	Sá'ah.
At what time?	-	-	Ay Sá'ah?
At all times	-	-	Kullu gírum.
Tired	-	-	Dalágay.
Tobacco	-	-	Tunbákhú.
To	-	-	Lay; le.
To-day	-	-	Hújí.
Toe	-	-	Ingir atabinyá.
Together (with)	-	-	Báh. (I will go with you. "Án akhákh báh ilitákh.")
Tomb	-	-	Kabrí.
To-morrow	-	-	Gísh.
Tongue	-	-	Arrát.
Tooth	-	-	Sin (A.).
Town	-	-	Magálah.
Town-wall	-	-	Jugal.
Travel, <i>v.</i>	-	-	Sifar (A. c.).
Tree	-	-	Lafú.
Tripe	-	-	Ankar.
True	-	-	Hillú; hullú.
Truly	-	-	do. do.
Turband	-	-	imámat (A.).
Turband (Amir's)	-	-	Ká'úk (Turk.).
Turmeric	-	-	Húrdí injí.
Twenty	-	-	Koyah.
Tweezers	-	-	Nech; Karabah (?).
Twice	-	-	Kot muttí.
Two	-	-	Kot.

U.

Ugly	-	-	Yagassál.
Ulcer	-	-	Túlu, <i>pl.</i> Túlú'ásh.
Unarmed	-	-	Agra waram zaltá (<i>lit.</i> shieldless and spearless).
Uncle (paternal)	-	-	Zer.
„ (maternal)	-	-	Káka.
Under	-	-	Taháy.
Understand	-	-	Tukákh.
Unfortunate	-	-	Ayyámúm aylá, <i>fem.</i> Ayyámúm aylí.
Unjust	-	-	Zálim (A.).
Unkind	-	-	Rahmatúm aylá, <i>fem.</i> rahmatúm aylí.
Unsafe	-	-	Amánúm altá, <i>fem.</i> amánúm altí.
Untie	-	-	Fitáh (A. c.).
Untrue	-	-	Kiz (A. c.).
Up	-	-	Lá'ay.
Up and down	-	-	Lá'ay wá taháy.
Go up !	-	-	Isal.
Bring up !	-	-	Lá'ay hafúsh.
Upon (it)	-	-	Usú lá'ay.
Urine	-	-	Shahad.
Us	-	-	—ena.

V.

Value	-	-	Báy (What is the price of this ? “ Báy zo mintá ? ”)
Veil	-	-	Gulub (blue muslin fillet on women's hair).
Vein	-	-	Watar (A.).
Vengeance	-	-	Kisás (A.).
Venom	-	-	Summí (A.).
Venomous	-	-	Summí-zálá.
Venereal (disease)	-	-	Chobtú ; Kitin.

Very	-	-	Bajih.
Very good	-	-	Bajih korám.
Vile	-	-	Yegassí.
Village	-	-	Gandá; Tinne'o geh; tinne'o bád.
Viper	-	-	Hubáb summi-zálá.
Virgin	-	-	Wahashí.
Void (naked)	-	-	Kofh.
Voice	-	-	Tabă.
Vomit	-	-	Nataka.
Vow	-	-	Ballamá. (He vowed a mare. "Ballamá zinya inistí faras.")
Vulture	-	-	Áumar.

W.

Waist	-	-	Hankot.
Wall (house)	-	-	Digadag.
„ (town)	-	-	Úgal.
Want, <i>s.</i>	-	-	Hájah (A.).
„ <i>v.</i>	-	-	“Ahad ifájakh:” I want some- thing. “Wandag akhášákh:” I want a servant.
War	-	-	Matmáhat.
Warm	-	-	Wiyí.
Was	-	-	Nár; fem. nártí.
Wash, <i>v. imp.</i>	-	-	Mayeh.
Washing	-	-	Wessá (the ablution called “Wu- zú”).
Watch	-	-	Zolanyá (night patrols through the city).
Water	-	-	Mí.
Water-pot	-	-	Hán (S.).
Watered (garden, field, &c.)	-	-	Masnú.
Wax	-	-	Shama (A.).
Way (road)	-	-	Uga.
We	-	-	Inya; inyásh.

Weak	-	-	Tákhúm aylá.
Wealth	-	-	Bajíh dínat.
Weaver	-	-	Hayyák (A.).
Weigh	-	-	Amezní.
Weight	-	-	Mízán (A.).
Well (water)	-	-	Zar (?).
Well (being)	-	-	Amán (A.).
West	-	-	Írr kitbo (?); Kilmarsh (?).
Wet	-	-	Ruttá.
What ?	-	-	Mintá ?
Of what sort ?	-	-	Min Sinya (?).
Wheat	-	-	Ays (A. c.).
Whence ?	-	-	Áyde ? (Whence comest thou ? “Áyde be díchkhi ?”).
Where ?	-	-	Baylá ? belá ?
Whetstone	-	-	Molákh.
Whip	-	-	Kaytal (A. S.).
Whisper <i>v.</i>	-	-	Íshayt be assayní.
Whistle	-	-	Afj.
White	-	-	Najíh.
Who ?	-	-	Min ? (Who art thou ? “Min Sinyintakh ?”).
Whore ?	-	-	Gubnít.
Why ?	-	-	Millay ? (Why dost thou beat me ? “Millay gadalkháyn ?”).
Wick	-	-	Fatílat (A.).
Widow	-	-	Armalah (A.).
Widower	-	-	Indosh motbá.
Wife	-	-	Indosh ; mishtí.
Wig (sheep-skin- dyed red)	-	-	Gurud ; arabjí karr ; timá bayt (S.).
Wind	-	-	Dúf.
Window	-	-	Taket (A. c.).
Wine	-	-	Gohay.
Wipe, <i>v.</i>	-	-	Másh.
Within	-	-	Usto.

Without (outside)	-	<i>Káchay.</i>
Without	-	<i>Aylám; aylúm (?)</i> .
Without reason	-	<i>Sabab biláy.</i>
Without hope	-	<i>Haylad biláy.</i>
Wolf	-	<i>Warábá (S.)</i> .
Woman	-	<i>Indosh; mishtí.</i>
„ (barren)	-	<i>Tuldúmayt.</i>
„ (pregnant)	-	<i>Karsí-zálí.</i>
Wonder	-	<i>Dink.</i>
Wonderful	-	<i>Ajab (A.)</i> .
Wood	-	<i>Inchí.</i>
Word	-	<i>Sinán.</i>
Wound	-	<i>Mahjá.</i>
Write	-	<i>Kitab.</i>
Writing-board	-	<i>Loh (A.)</i> .

Y.

Yard (court)	-	<i>Katam-barí.</i>
Year	-	<i>Amad.</i>
Last year	-	<i>Amná.</i>
Every year	-	<i>Jammí ammatúm.</i>
Yellow	-	<i>Hurdí, fem. Hurdít.</i>
Yes!	-	<i>Í; áy.</i>
Yet	-	<i>Wílí.</i>
You	-	<i>Akhákhásh.</i>
Young	-	<i>Darmá.</i>
Youth	-	<i>Darmásh (?)</i> .

Z.

Zebra	-	<i>Farrú (S.)</i> .
Zinc	-	<i>Kayh birat.</i>

APPENDIX III.

METEOROLOGICAL OBSERVATIONS IN
THE COLD SEASON OF 1854—5

BY

LIEUTENANTS HERNE, STROYAN, AND BURTON.

METEOROLOGICAL OBSERVATIONS by LIEUT. HERNE, at and near BERBERAH,
In January, 1855.

in January, 1853.

Date.	Mountain Barometer.			Aneroid Barometer.		
	9 A.M.		3 P.M.	9 A.M.		3 P.M.
	Barom.	Therm.		Barom.	Therm.	
1855.						
Jan. 2	30'200	88°		30'100	87°	
" 3	30'180	83		30'080	84	
" 4	30'150	84		30'080	82	
" 5	-	-		30'033	83	
" 6	30'136	84		30'040	85	
" 7	30'128	84		30'044	84	
" 8	30'150	81		30'100	83	
" 10	30'170	78		30'090	83	
" 11	30'200	80		-	-	
" 12	30'228	82		30'120	83	
" 13	30'240	81		30'125	83	
" 15	30'025	78		30'125	83	
" 16	30'280	80		30'150	84	
" 17	30'290	80		30'175	85	
" 18	30'230	80		30'130	85	
" 19	30'132	77		30'075	81	
" 20	30'150	77		30'050	80	
" 21	30'150	78		30'025	83	
" 22	-	-		-	-	
" 23	30'190	78		30'075	80	
" 24	30'226	80		30'125	82	
" 25	30'246	79		30'150	82	
" 26	30'250	80		30'175	82	
" 27	30'250	80		30'192	83	
" 28	30'250	80		30'150	81	
" 29	30'160	79		30'100	82	
" 30	30'150	79		30'075	82	

These were taken at Berberah during what is termed the N. E. Monsoon, the wind invariably coming from that quarter. The wind used to set in about half-past 9 A.M. and died away about 10 P.M.

A gentle land wind always set in towards the morning.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

Barom.

Therm.

These were taken at Berberah during what is termed the N. E. Monsoon, the wind invariably coming from that quarter. The wind used to set in about half past 9 A.M. and died away about 10 P.M.
A gentle land wind always set in towards the morning.

Corrections for Mountain Barometer.

Neutral point, 29'762. Capillary action, +0.50. Temperature, 60°. Reading higher than Observatory Standard, 0'030.

Date.	Half-past 6 A.M.	Half-past 9 A.M.	Noon.	Half-past 3 P.M.	
1855.					
Feb. 8.	Barom., 30'238	Therm., 76°		Therm., 81°	A little rain this morning.
" 9	Aner., 30'160	74		80	
" 10	Aner., 30'150	76		-	Cloudy, and having the appearance of rain.
" 11	Aner., 30'140	77		82	The last two at half-past 4.
" 12	Aner., 30'110	76		82	
" 13	Aner., 30'116	77		80	Raining among the hills close to Berberah.
" 14	Aner., 30'086	77		79	Had rain more or less up to 3 P.M.
" 15	Aner., 30'100	76		75	Rain more or less the whole day.
" 16	Aner., -	73		74	
" 17	Aner., -	-		77	Ditto.
" 18	Aner., -	-		78	Rain in the morning; remainder of day fine.
" 19	Aner., -	-		77	Rain in the morning.
" 20	Aner., 29'925	73		83	Rain in the afternoon.
" 21	"	29'950		82	Rain the whole day.
" 22	"	30'000		85	Mountain barom. packed up.
" 23	"	-		-	
" 24	Moun., 30'142	77		84	Mountain barometer.
" 25	Aner., 30'012	74		-	
" 26	Aner., -	73		84	
" 27	Aner., -	-		83	N.B.—The Aneroid for February, 1855, was '027 higher than Mountain barometer corrected for temperature.
" 28	Aner., 30'200	70		84	
" 29	Aner., 30'060	68		83	
Mar. 1	Aner., 30'184	72		84	
" 2	Aner., -	-		85	
" 3	Aner., -	-		83	
" 4	Aner., -	-		82	
" 5	Aner., -	-		82	
" 6	Aner., -	-		82	
" 7	Aner., 29'460	80		82	

THERMOMETRIC OBSERVATIONS by LIEUT. BURTON,
During the month of November, 1854.

Date.	Temperature.			Remarks.
	6 A.M.	Noon	4 P.M.	
Nov. 4	78°	83°	83°	At Zayla. Thermometer placed in a room opening to the S. and W. Day cloudy, cirri; nights cool, heavy dew. Sea breeze from N.E.
5	81	82	-	Cirro-cumuli.
6	77	82	82	On the terrace at dawn 71°; in the sun at noon 118°. Sky clear; heavy dew at night.
7	78	81	-	Misty morning; dark horizon.
8	77	81	83	Air oppressive.
9	76	82	82	Zayla is open to both the land breeze (al-barri) and the sea breeze (al-bahri).
10	76	82	78	The sea breeze usually set in at 10 A.M., and continued as at Aden until sunset. Wind from W. and S.W.
11	77	82	-	The land breeze endured from nightfall till 8 A.M., when there was generally a calm. Wind from N.E.
12	78	83	83	Nimbus in morning from E. and N.E. Cloudy day. Horizon dark at nightfall.
13	77	83	-	Hazy day; cold clear night.
14	75	81	83	Cold night; clear day.
15	79	83	83	Rain clouds gathering. Rain expected by people about this time.
16	79	83	84	Cloudy morning. In afternoon rain fell upon southern hills. Atmosphere close in plain.
17	82	83	84	Thunder in morning; close and cloudy at noon. At night rain fell on hills.
18	80	83	84	Cloudy morning.
19	81	83	83	Cloudy forenoon.
20	82	82	82	Rained heavily at Zayla from 9 A.M. to 2 P.M. Rain from N.E.
21	81	82	-	Fine clear day. Lightning at night.
22	82	83	-	Black clouds in morning from S.E. Windy night. Lightning from N.
23	82	83	83	Cloudy morning. Clear day.
24	76	82	82	Cool morning. Hot cloudy day.
25	78	82	-	Ditto. Ditto.
26	77	82	82	Fresh morning. Cloudless day. Fine evening. All signs of rain have vanished.
27	76	82	-	Cloudless day. Cool night. Left Zayla at 3 P.M. on 27th Nov.
28	-	88	88	In hut at Gudingaras on Zayla Plain. Sea breeze at 10 A.M.
29	73	-	88	At same place. Rain expected.
30	-	88	86	Cloudy morning. Cool day.

Appendix III.—Lieutenant Herne's Observations. 213

THERMOMETRIC OBSERVATIONS by **LIEUT. BURTON,**
During the months of December 1854 and Jan. 1855.

Date.	Temperature.			Remarks.
	6 A.M.	Noon	4 P.M.	
1854. Dec. 1	72°	86°	84°	In hut. Light clouds at dawn. Hot day.
3	-	82	80	In hut below hills. Nimbus in morning. Hot sun.
4	70	80	-	Rain at 8 A.M. Cloudy day. Heavy dew at night.
5	-	80	-	In open air under tree. Hot sun. Cold night breeze.
6	-	7	80	In hut at foot of ascent. Wind gusty. Day cool and cloudy.
7	63	-	71	Under tree. Clear cold day. Hot sun at noon 107°.
8	52	73	-	Under tree. Cloudy morning. Cold day.
10	51	74	72	In hut below hills. Clear day; cold in shade; hot in sun.
11	56	72	-	Fine clear day. Atmosphere resembling that of Pisa, in Tuscany.
12	52	-	-	In hut. Hot sun. Cold wind.
13	61	78	80	In hut at Harawwah valley. No rain; season sickly; drought and dysentery.
14	54	-	-	Sun very hot, 120° at noon.
17	52	79	-	In hut at Agjogsi. At dawn 41°.
18	50	76	-	At Agjogsi, under the hill Koralay. Fine clear weather. Nomads lament want of rain.
19	41	71	-	
20	40	72	-	
21	42	74	-	In hut under Konti hill. Close day. Observations taken in open air.
22	41	82	-	
23	51	-	-	
24	-	73	72	In hut under Gurays hills. Sun powerful.
25	42	72	71	At the same place. Cool day.
26	51	-	-	Ditto. Till end of December cold winds and hot suns.
1855. Jan. 3	68	-	-	In hut below Kondura.
15	61	71	68	High wind. Cumuli. Furious wind at night.
16	58	69	69	Fine clear day.
17	56	72	6	Clouds on hill tops. Cold night and high wind.
18	-	70	70	Hot day. No wind or clouds.
19	56	77	73	Hot day. Cloudless warm night.
20	56	78	-	Day hot and cloudless.
21	57	77	-	Fine warm day.
22	56	-	-	Left Wilensi. Hot day. Nimbi at 2 P.M.
23	66	73	77	No rain. Warm night. In the Marar Prairie. Warm cloudy day.

THERMOMETER BOILED.

Place.	Degrees.	Temperature.	Corrected Altitude.
Zayla (sea level) - - -	210°	83°	
Halimalah (hill-top) - - -	204	64	3,347
Agjogsi (foot of Harar hills) - - -	201	79	5,133
Wilensi (near Harar) - - -	200	70	5,656
		Harar about	5,500
Berberah (level of sea) - - -	210	86	

APPENDIX IV.

APPENDIX IV.

The Publishers of the First Edition of this Book found it "necessary to omit this Appendix," as to which see p. xxvii, vol. 1, *ante*.

APPENDIX V.

APPENDIX V.

A

CONDENSED ACCOUNT

OF

AN ATTEMPT TO REACH HARAR FROM ANKOBAR.

The author Lieutenant, now Commander, WILLIAM BARKER of the Indian Navy, was one of the travellers who accompanied Sir William Cornwallis, then Captain, Harris on his mission to the court of Shoa. His services being required by the Bombay Government, he was directed by Captain Harris, on October 14th, 1841, to repair to the coast *via* Harar, by a road "hitherto untrodden by Europeans." These pages will reward perusal as a narrative of adventure, especially as they admirably show what obstacles the suspicious characters and the vain terrors of the Badawin have thrown in the way of energy and enterprise.

A CONDENSED ACCOUNT, &c.

— — — — —
“Aden, February 28, 1842.

“SHORTLY after I had closed my last communication to Captain Harris of the Bombay Engineers on special duty at the Court of Shoa (14. Jan. 1842), a report arrived at Allio Amba that Demetrius, an Albanian who had been for ten years resident in the Kingdom of Shoa, and who had left it for Tajorah, accompanied by “Johannes,” another Albanian, by three Arabs, formerly servants of the Embassy, and by several slaves, had been murdered by the Bedoos (Badawin) near Murroo. This caused a panic among my servants. I allayed it with difficulty, but my interpreter declared his final intention of deserting me, as the Hurruri caravan had threatened to kill him if he persisted in accompanying me. Before proceeding farther it may be as well to mention that I had with me four servants, one a mere lad, six mules and nine asses to carry my luggage and provisions.

“I had now made every arrangement, having as the Wallasena Mahomed Abugas suggested, purchased a fine horse and a Tobe for my protector and guide, Datah Mahomed of the clan Seedy Habroo, a subtribe of the Debenah. It was too late to recede: accordingly at an

early hour on Saturday, the 15th January, 1842, I commenced packing, and at about 8 A.M. took my departure from the village of Allio Amba. I had spent there a weary three months, and left it with that mixture of pleasure and regret felt only by those who traverse unknown and inhospitable regions. I had made many friends, who accompanied me for some distance on the road, and took leave of me with a deep feeling which assured me of their sympathy. Many endeavoured to dissuade me from the journey, but my lot was cast.

“About five miles from Allio, I met the nephew of the Wallasena, who accompanied me to Farri, furnished me with a house there, and ordered my mules and asses to be taken care of. Shortly after my arrival the guide, an old man, made his appearance and seemed much pleased by my punctuality.

“At noon on Sunday the 16th, the Wallasena arrived, and sent over his compliments, with a present of five loaves of bread. I called upon him in the evening, and reminded him of the letter he had promised me; he ordered it to be prepared, taking for copy the letter which the king (Sahala Salassah of Shoa) had given to me.

“My guide having again promised to forward me in safety, the Wallasena presented him with a spear, a shield, and a Tobe, together with the horse and the cloth which I had purchased for him. About noon on Monday the 17th, we quitted Farri with a slave-caravan bound for Tajorah. I was acquainted with many of these people, the Wallasena also recommended me strongly to the care of Mahomed ibn Buraitoo and Dorranu ibn Kamil. We proceeded to Datharal, the Wallasena and his nephew having escorted me as far as Denehmelli, where they took leave. I found the Caffilah to consist of fifteen Tajorians, and about fifty camels laden with provisions for the road, fifty male and about twenty female slaves, mostly children from eight to ten years of

age. My guide had with him five camels laden with grain, two men and two women.

“The Ras el Caffilah (chief of the caravan) was one Ibrahim ibn Boorantoo, who it appears had been chief of the embassy caravan, although Essakh (Ishak) gave out that *he* was. It is certain that this man always gave orders for pitching the camp and for loading; but we being unaware of the fact that he was Ras el Caffilah, he had not received presents on the arrival of the Embassy at Shoa. Whilst unloading the camels, the following conversation took place. ‘Yá Kabtán!’ (O Captain) said he addressing me with a sneer, ‘where are you going to?—do you think the Bedoos will let you pass through their country? We shall see! Now I will tell you!—you Feringis have treated me very ill!—you loaded Essakh and others with presents, but never gave me anything. I have as it were a knife in my stomach which is continually cutting me—this knife you have placed there! But, inshallah! it is now my turn! I will be equal with you!—you think of going to Hurrur—we shall see!’ I replied, ‘You know me not! It is true I was ignorant that you were Ras el Caffilah on our way to Shoa. You say you have a knife cutting your inside—I can remove that knife! Those who treat me well, now that I am returning to my country, shall be rewarded; for, the Lord be praised! there I have the means of repaying my friends, but in Shoa I am a beggar. Those that treat me ill shall also receive their reward.’

“My mules, being frightened at the sight of the camels, were exceedingly restive: one of them strayed and was brought back by Deeni ibn Hamed, a young man who was indebted to me for some medicines and a trifling present which he had received from the embassy. Ibrahim, the Ras el Caffilah, seeing him lead it back, called out, ‘So you also have become servant to the Kafir (infidel)!’ At the same time Datah Mahomed,

the guide, addressed to me some remark which he asked Ibrahim to explain; the latter replied in a sarcastic manner in Arabic, a language with which I am unacquainted.¹ This determined hostility on the part of the Ras el Caffilah was particularly distressing to me, as I feared he would do me much mischief. I therefore determined to gain him over to my interests, and accordingly, taking Deeni on one side, I promised him a handsome present if he would take an opportunity of explaining to Ibrahim that he should be well rewarded if he behaved properly, and at the same time that if he acted badly, that a line or two sent to Aden would do him harm. I also begged him to act as my interpreter as long as we were together, and he cheerfully agreed to do so.

“We were on the point of resuming our journey on Tuesday the 18th, when it was found that the mule of the Ras el Caffilah had strayed. After his conduct on the preceding evening, he was ashamed to come to me, but he deputed one of the caravan people to request the loan of one of my mules to go in quest of his. I gave him one readily. We were detained that day as the missing animal was not brought back till late. Notwithstanding my civility, I observed him in close conversation with Datah Mahomed, about the rich presents which the Feringis had given to Essakh and others, and I frequently observed him pointing to my luggage in an expressive manner. Towards evening the guide came to me and said, ‘My son! I am an old man, my teeth are bad, I cannot eat this parched grain—I see you eat bread. Now we are friends, you must give me some of it!’ I replied that several times after preparing for the journey, I had been disappointed and at last started on a short notice—that I was but scantily supplied with provisions, and had a long journey before me: notwith-

¹ Thus in the original. It may be a mistake, for Captain Barker is, I am informed, a proficient in conversational Arabic.

standing which I was perfectly willing that he should share with me what I had as long as it lasted, and that as he was a great chief, I expected that he would furnish me with a fresh supply on arriving at his country. He then said, 'it is well! but why did you not buy me a mule instead of a horse?' My reply was that I had supposed that the latter would be more acceptable to him. I divided the night into three watches: my servants kept the first and middle, and myself the morning.

"We quitted Dattenab, the frontier station, at about 7 o'clock A.M., on Wednesday the 19th. The country at this season presented a more lively appearance than when we travelled over it before, grass being abundant: on the trees by the roadside was much gum Acacia, which the Caffilah people collected as they passed. I was pleased to remark that Ibrahim was the only person ill-disposed towards me, the rest of the travellers were civil and respectful. At noon we halted under some trees by the wayside. Presently we were accosted by six Bedoos of the Woëmah tribe who were travelling from Keelulho to Shoa: they informed us that Demetrius had been plundered and stripped by the Takyle tribe, that one Arab and three male slaves had been slain, and that another Arab had fled on horseback to the Etoh (Ittu) Gallas, whence nothing more had been heard of him: the rest of the party were living under the protection of Shaykh Omar Buttoo of the Takyle. The Bedoos added that plunderers were lying in wait on the banks of the River Howash for the white people that were about to leave Shoa. The Ras el Caffilah communicated to me this intelligence, and concluded by saying: 'Now, if you wish to return, I will take you back, but if you say forward, let us proceed!' I answered, 'let us proceed!' I must own that the intelligence pleased me not: two of my servants were for

returning, but they were persuaded to go on to the next station, where we would be guided by circumstances. About 2 o'clock P. M. we again proceeded, after a long "Cullam" or talk, which ended in Datah Mahomed, sending for assistance to a neighbouring tribe. During a conversation with the Ras el Caffilah, I found out that the Bedoos were lying in wait, not for the white people, but for our caravan. It came out these Bedouins had had the worst of a quarrel with the last Caffilah from Tajoorah: they then threatened to attack it in force on its return. The Ras el Caffilah was assured that as long as we journeyed together, I should consider his enemies my enemies, and that being well supplied with firearms, I would assist him on all occasions. This offer pleased him, and we became more friendly. We passed several deserted villages of the Bedoos, who had retired for want of water towards the Wadys, and about 7 o'clock P. M. halted at the lake Leadoo.

"On the morning of Thursday the 20th, Datah Mahomed came to me and delivered himself through Deeni as follows: 'My son! our father the Wallasena entrusted you to my care, we feasted together in Gouchoo—you are to me as the son of my house! Yesterday I heard that the Bedoos were waiting to kill, but fear not, for I have sent to the Seedy Habroo for some soldiers, who will be here soon. Now these soldiers are sent for on your account; they will want much cloth, but you are a sensible person, and will of course pay them well. They will accompany us beyond the Howash!' I replied, 'It is true, the Wallasena entrusted me to your care. He also told me that you were a great chief, and could forward me on my journey. I therefore did not prepare a large supply of cloth—a long journey is before me—what can be spared shall be freely given, but you must tell the soldiers that I have but little. You are now my father!'

"Scarcely had I ceased when the soldiers, fine stout-looking savages, armed with spear, shield, and crease, mustering about twenty-five, made their appearance. It was then 10 A.M. The word was given to load the camels, and we soon moved forward. I found my worthy protector exceedingly good-natured and civil, dragging on my asses and leading my mules. Near the Howash we passed several villages, in which I could not but remark the great proportion of children. At about 3 P.M. we forded the river, which was waist-deep, and on the banks of which were at least 3,000 head of horned cattle. Seeing no signs of the expected enemy, we journeyed on till 5 P.M., when we halted at the south-eastern extremity of the Howash Plain, about one mile to the eastward of a small pool of water.

"At daylight on Friday the 21st it was discovered that Datah Mahomed's horse had disappeared. This was entirely his fault; my servants had brought it back when it strayed during the night, but he said, 'Let it feed, it will not run away!' When I condoled with him on the loss of so noble an animal, he replied, 'I know very well who has taken it: one of my cousins asked me for it yesterday, and because I refused to give it he has stolen it; never mind, Inshallah! I will steal some of his camels.' After a 'Cullam' about what was to be given to our worthy protectors, it was settled that I should contribute three cloths and the Caffilah ten; receiving these, they departed much satisfied. Having filled our water-skins, we resumed our march a little before noon. Several herds of antelope and wild asses appeared on the way. At 7 P.M. we halted near Hano. Prevented from lighting a fire for fear of the Galla, I was obliged to content myself with some parched grain, of which I had prepared a large supply.

"At sunrise on the 22nd we resumed our journey, the weather becoming warm and the grass scanty. At

noon we halted near Shaykh Othman. I was glad to find that Deeni had succeeded in converting the Ras el Caffilah from an avowed enemy to a staunch friend, at least outwardly so; he has now become as civil and obliging as he was before the contrary. There being no water at this station, I desired my servant Adam not to make any bread, contenting myself with the same fare as that of the preceding evening. This displeasing Datah Mahomed, some misunderstanding arose, which, from their ignorance of each other's language, might, but for the interference of the Ras el Caffilah and Deeni, have led to serious results. An explanation ensued, which ended in Datah Mahomed seizing me by the beard, hugging and embracing me in a manner truly unpleasant. I then desired Adam to make him some bread and coffee, and harmony was once more restored. This little disturbance convinced me that if once left among these savages without any interpreter, that I should be placed in a very dangerous situation. The Ras el Caffilah also told me that unless he saw that the road was clear for me to Hurrur, and that there was no danger to be apprehended, that he could not think of leaving me, but should take me with him to Tajoora. He continued, 'You know not the Emir of Hurrur: when he hears of your approach he will cause you to be waylaid by the Galla. Why not come with me to Tajoora? If you fear being in want of provisions we have plenty, and you shall share all we have!' I was much surprised at this change of conduct on the part of the Ras el Caffilah, and by way of encouraging him to continue friendly, spared not to flatter him, saying it was true I did not know him before, but now I saw he was a man of excellent disposition. At 3 P.M. we again moved forward. Grass became more abundant; in some places it was luxuriant and yet green. We halted at 8 P.M. The night was cold with a heavy dew, and there being no fuel, I again contented myself with parched grain.

"At daylight on the 23rd we resumed our march. Datah Mahomed asked for two mules, that he and his friend might ride forward to prepare for my reception at his village. I lent him the animals, but after a few minutes he returned to say that I had given him the two worst, and he would not go till I dismounted and gave him the mule which I was riding. About noon we arrived at the lake Toor Erain Murroo, where the Bedouins were in great numbers watering their flocks and herds, at least 3,000 head of horned cattle and sheep innumerable. Datah Mahomed, on my arrival, invited me to be seated under the shade of a spreading tree, and having introduced me to his people as his guest and the friend of the Wallasena, immediately ordered some milk, which was brought in a huge bowl fresh and warm from the cow; my servants were similarly provided. During the night Adam shot a fox, which greatly astonished the Bedouins, and gave them even more dread of our fire-arms. Hearing that Demetrius and his party, who had been plundered of everything, were living at a village not far distant, I offered to pay the Ras el Caffilah any expense he might be put to if he would permit them to accompany our caravan to Tajoorah. He said that he had no objection to their joining the Caffilah, but that he had been informed their wish was to return to Shoa. I had a long conversation with the Ras, who begged of me not to go to Hurrur; 'for,' he said, 'it is well known that the Hurruri caravan remained behind solely on your account. You will therefore enter the town, should you by good fortune arrive there at all, under unfavourable circumstances.' I am sure that the Emir,¹ who may receive you kindly, will eventually do you much mischief, besides which these Bedouins will plunder you of all your property.' The other people of the caravan, who are all

¹ This chief was the Emir Abubakr, father of Ahmed: the latter was ruling when I entered Harar in 1855

my friends, also spoke in the same strain. This being noted as a bad halting place, all kept watch with us during the night.

“ The mules and camels having had their morning feed, we set out at about 10 A.M. on Monday the 24th for the village of Datah Mahomed, he having invited the Caffilah's people and ourselves to partake of his hospitality and be present at his marriage festivities. The place is situated about half a mile to the E. N. E. of the lake ; it consists of about sixty huts, surrounded by a thorn fence with separate enclosures for the cattle. The huts are formed of curved sticks, with their ends fastened in the ground, covered with mats, in shape approaching to oval, about five feet high, fifteen feet long, and eight broad. Arrived at the village, we found the elders seated under the shade of a venerable *Acacia* feasting ; six bullocks were immediately slaughtered for the Caffilah and ourselves. At sunset a camel was brought out in front of the building and killed—the Bedoos are extremely fond of this meat. In the evening I had a long conversation with Datah Mahomed, who said, ‘ My son ! you have as yet given me nothing. The Wallasena gave me everything. My horse has been stolen—I want a mule and much cloth.’ Deeni replied for me that the mules were presents from the king (Sahala Salassah) to the Governor of Aden : this the old man would not believe. I told him that I had given him the horse and Tobe, but he exclaimed, ‘ No, no ! my son ; the Wallasena is our father ; he told me that he had given them to me, and also that you would give me great things when you arrived at my village. My son ! the Wallasena would not lie.’ Datah was then called away.

“ Early on the morning of Tuesday the 25th, Datah Mahomed invited me and the elders of the Caffilah to his hut, where he supplied us liberally with milk ; clarified butter was then handed round, and the Tajoorians

anointed their bodies. After we had left his hut, he came to me, and in presence of the Ras el Caffilah and Deeni said, 'You see I have treated you with great honour, you must give me a mule and plenty of cloth, as all my people want cloth. You have given me nothing as yet!' Seeing that I became rather angry, and declared solemnly that I had given him the horse and Tobe, he smiled and said, 'I know that, but I want a mule, my horse has been stolen.' I replied that I would see about it. He then asked for all my blue cloth and my Arab 'Camblee' (blanket). My portmanteau being rather the worse for wear—its upper leather was torn—he thrust in his fingers, and said, with a most avaricious grin, 'What have you here?' I immediately arose and exclaimed, 'You are not my father; the Wallasena told me you would treat me kindly; this is not doing so.' He begged pardon and said, 'Do not be frightened, my son; I will take nothing from you but what you give me freely. You think I am a bad man; people have been telling you ill things about me. I am now an old man, and have given up such child's work as plundering people.' It became, however, necessary to inquire of Datah Mahomed what were his intentions with regard to myself. I found that I had been deceived at Shoa; there it was asserted that he lived at Errur and was brother to Bedar, one of the most powerful chiefs of the Adel, instead of which it proved that he was not so highly connected, and that he visited Errur only occasionally. Datah told me that his marriage feast would last seven days, after which he would forward me to Doomi, where we should find Bedar, who would send me either to Tajorah or to Hurrur, as he saw fit.

"I now perceived that all hope of reaching Hurrur was at an end. Vexed and disappointed at having suffered so much in vain, I was obliged to resign the idea of going there for the following reasons: The Mission

treasury was at so low an ebb that I had left Shoa with only three German crowns, and the prospect of meeting on the road Mahomed Ali in charge of the second division of the Embassy and the presents, who could have supplied me with money. The constant demands of Datah Mahomed for tobacco, for cloth, in fact for everything he saw, would become ten times more annoying were I left with him without an interpreter. The Tajoorians, also, one and all, begged me not to remain, saying, 'Think not of your property, but only of your and your servants' lives. Come with us to Tajoorah; we will travel quick, and you shall share our provisions.' At last I consented to this new arrangement, and Datah Mahomed made no objection. This individual, however, did not leave me till he had extorted from me my best mule, all my Tobes (eight in number), and three others, which I borrowed from the caravan people. He departed about midnight, saying that he would take away his mule in the morning.

"At 4 A.M. on the 26th I was disturbed by Datah Mahomed, who took away his mule, and then asked for more cloth, which was resolutely refused. He then begged for my 'Camblee,' which, as it was my only covering, I would not part with, and checked him by desiring him to strip me if he wished it. He then left me and returned in about an hour with a particular friend who had come a long way expressly to see me. I acknowledged the honour, and deeply regretted that I had only words to pay for it, he himself having received my last Tobe. 'However,' I continued, seeing the old man's brow darken, 'I will endeavour to borrow one from the Caffilah people.' Deeni brought me one, which was rejected as inferior. I then said, 'You see my dress—that cloth is better than what I wear—but here; take my turban.' This had the desired effect; the cloth was accepted. At length Datah Mahomed delivered me

over to the charge of the Ras el Caffilah in a very impressive manner, and gave me his blessing. We resumed our journey at 2 P.M., when I joined heartily with the caravan people in their 'Praise be to God! we are at length clear of the Bedoos!' About 8 P.M. we halted at Metta.

"At half-past 4 A.M. on the 27th we started; all the people of the Caffilah were warm in their congratulations that I had given up the Hurrur route. At 9 A.M. we halted at Codaitoo: the country bears marks of having been thickly inhabited during the rains, but at present, owing to the want of water, not an individual was to be met with. At Murroo we filled our water-skins, there being no water between that place and Doomi, distant two days' journey. As the Ras el Caffilah had heard that the Bedoos were as numerous as the hairs of his head at Doomi and Keelulhoo, he determined to avoid both and proceed direct to Warrahambili, where water was plentiful and Bedoos were few, owing to the scarcity of grass. This, he said, was partly on my account and partly on his own, as he would be much troubled by the Bedouins of Doomi, many of them being his kinsmen. We continued our march from 3 P.M. till 9 P.M., when we halted at Boonderrah.

"At 4 P.M., on January 28th, we moved forward through the Wady Boonderrah, which was dry at that season; grass, however, was still abundant. From 11 A.M. till 4 P.M., we halted at Geera Dohiba. Then again advancing we traversed, by a very rough road, a deep ravine, called the "Place of Lions." The slaves are now beginning to be much knocked up, many of them during the last march were obliged to be put upon camels. I forgot to mention that one died the day we left Murroo. At 10 P.M. we halted at Hagaioo Geera Dohiba: this was formerly the dwelling-place of Hagaioo, chief of the Woemah (Dankali), but the Eesa Somali having made a

successful attack upon him, and swept off all his cattle, he deserted it. During the night the barking of dogs betrayed the vicinity of a Bedoo encampment, and caused us to keep a good look-out. Water being too scarce to make bread, I contented myself with coffee and parched grain.

“At daylight on the 29th we resumed our journey, and passed by an encampment of the Eesa. About noon we reached Warrahambili. Thus far we have done well, but the slaves are now so exhausted that a halt of two days will be necessary to recruit their strength. In this Wady we found an abundance of slightly brackish water, and a hot spring.

“*Sunday, 30th January.*—A Caffilah, travelling from Tajorah to Shoa, passed by. The people kindly offered to take my letters. Mahomed ibn Boraitoo, one of the principal people in the Caffilah, presented me with a fine sheep and a quantity of milk, which I was glad to accept. There had been a long-standing quarrel between him and our Ras el Caffilah. When the latter heard that I accepted the present he became very angry, and said to my servant, Adam, ‘Very well, your master chooses to take things from other people; why did he not ask me if he wanted sheep? We shall see!’ Adam interrupted him by saying, ‘Be not angry; my master did not ask for the sheep, it was brought to him as a present; it has been slaughtered, and I was just looking for you to distribute it among the people of the Caffilah.’ This appeased him; and Adam added, ‘If my master hears your words he will be angry, for he wishes to be friends with all people.’ I mention the above merely to show how very little excites these savages to anger. The man who gave me the sheep, hearing that I wished to go to Tajorah, offered to take me there in four days. I told him I would first consult the Ras el Caffilah, who declared it would not be safe for me to proceed from

this alone, but that from Dakwaylaka (three marches in advance) he himself would accompany me in. The Ras then presented me with a sheep.

"We resumed our journey at 1 P.M., January 31st, passed several parties of Eesa, and at 8 P.M. halted at Burroo Ruddah.

"On February 1st we marched from 4 A.M. to 11 A.M., when we halted in the Wady Fiahloo, dry at this season. Grass was abundant. At 3 P.M. we resumed our journey. Crossing the plain of Amahdoo some men were observed to the southward, marching towards the Caffilah; the alarm and the order to close up were instantly given; our men threw aside their upper garments and prepared for action, being fully persuaded that it was a party of Eesa coming to attack them. However, on nearer approach we observed several camels with them; two men were sent on to inquire who they were; they proved to be a party of Somalis going to Ousak for grain. At 8 P.M. we halted on the plain of Dakwaylaka.

"At daylight on February the 2nd, the Ras el Caffilah, Deeni, and Mahomed accompanied me in advance of the caravan to water our mules at Dakwaylaka. Arriving there about 11 A.M. we found the Bedoos watering their cattle. Mahomed unbridled his animal, which rushed towards the trough from which the cattle were drinking; the fair maid who was at the well baling out the water into the trough immediately set up the shrill cry of alarm, and we were compelled to move about a mile up the Wady, when we came to a pool of water black as ink. Thirsty as I was I could not touch the stuff. The Caffilah arrived about half-past 1 P.M., by which time the cattle of the Bedoos had all been driven off to grass, so that the well was at our service. We encamped close to it. Ibrahim recommended that Adam Burroo of the Assoubal tribe, a young Bedoo, and a relation of his should accompany our party. I promised

him ten dollars at Tajoora¹. At 3 P.M., having completed my arrangements, and leaving one servant behind to bring up the luggage, I quitted the Caffilah amidst the universal blessings of the people. I was accompanied by Ibrahim, the Ras el Caffilah, Deeni ibn Hamid, my interpreter, three of my servants, and the young Bedoo, all mounted on mules. One baggage mule, fastened behind one of my servants' animals, carried a little flour, parched grain, and coffee, coffee-pot, frying-pan, and one suit of clothes for each. Advancing at a rapid pace, about 5 P.M. we came up with a party consisting of Eesa, with their camels. One of them instantly collected the camels, whilst the others hurried towards us in a suspicious way. The Bedoo hastened to meet them, and we were permitted, owing, I was told, to my firearms, the appearance of which pleased them not, to proceed quietly. At 7 P.M., having arrived at a place where grass was abundant, we turned off the road and halted.

"At 1.30 A.M., on Thursday, 3rd February, as the moon rose we saddled our mules and pushed forward at a rapid pace. At 4 A.M. we halted and had a cup of coffee each, when we again mounted. As the day broke we came upon an encampment of the Debenah, who hearing the clatter of our mules' hoofs, set up the cry of alarm. The Bedoo pacified them: they had supposed us to be a party of Eesa. We continued our journey, and about 10 A.M. we halted for breakfast, which consisted of coffee and parched grain. At noon we again moved forward, and at 3 P.M. having arrived at a pool of water called Murhabr in the Wady Dalabayah, we halted for about an hour to make some bread. We then continued through the Wady, passed several Bedoo encampments

¹ As the youth gave perfect satisfaction, he received, besides the ten dollars, a Tobe and a European saddle, "to which he had taken a great fancy."

till a little after dark, when we descended into the plain of Gurgudeli. Here observing several fires, the Bedoo crawled along to reconnoitre, and returned to say they were Debeneh. We gave them a wide berth, and about 8.30 P.M. halted. We were cautioned not to make a fire, but I had a great desire for a cup of coffee after the fatigue of this long march. Accordingly we made a small fire, concealing it with shields.

“At 3 A.M. on Friday, the 4th February, we resumed our journey. After about an hour and a half arriving at a good grazing ground, we halted to feed the mules, and then watered them at Alooili. At 1 P.M. I found the sun so oppressive that I was obliged to halt for two hours. We had struck off to the right of the route pursued by the Embassy, and crossed, not the Salt Lake, but the hills to the southward. The wind blowing very strong considerably retarded our progress, so that we did not arrive at Dahfurri, our halting-place, till sunset. Dahfurri is situated about four miles to the southward of Mhow, the encampment of the Embassy near the Lake, and about 300 yards to the eastward of the road. Here we found a large basin of excellent water, which the Tajorians informed me was a mere mass of mud when we passed by to Shoa, but that the late rains had cleared away all the impurities. After sunset a gale of wind blew.

“At 1 A.M. on the 5th February, the wind having decreased we started. Passing through the pass of the Rer Eesa, the barking of dogs caused us some little uneasiness, as it betrayed the vicinity of the Bedoo, whether friend or foe we knew not. Ibrahim requested us to keep close order, and to be silent. As day broke we descended into the plain of Warrah Lissun, where we halted and ate the last of the grain. After half an hour's halt we continued our journey. Ibrahim soon declared his inability to keep up with us, so he recommended me

to the care of the Bedoo and Deeni, saying he would follow slowly. We arrived at Sagulloo about 11 A.M., and Ibrahim about two hours afterwards. At 3 P.M. we resumed our march, and a little before sunset arrived at Ambaboo.

"The elders had a conference which lasted about a quarter of an hour, when they came forward and welcomed me, directing men to look after my mules. I was led to a house which had been cleaned for my reception. Ibrahim then brought water and a bag of dates, and shortly afterwards some rice and milk. Many villagers called to pay their respects, and remained but a short time as I wanted repose: they would scarcely believe that I had travelled in eighteen days from Shoa, including four days' halt.

"Early on the morning of the 6th February I set out for Tajoora, where I was received with every demonstration of welcome by both rich and poor. The Sultan gave me his house, and after I had drunk a cup of coffee with him, considerably ordered away all the people who had flocked to see me, as, he remarked, I must be tired after so rapid a journey.

"It may not be amiss to mention here that the British character stands very high at Tajoora. The people assured me that since the British had taken Aden they had enjoyed peace and security, and that from being beggars they had become princes. As a proof of their sincerity they said with pride, 'Look at our village, you saw it a year and a half ago, you know what it was then, behold what is now!' I confessed that it had been much improved."

(From Tajoora the traveller, after rewarding his attendants, took boat for Zayla, where he was hospitably received by the Hajj Sharmarkay's agent. Suffering severely from fever, on Monday the 14th February he put to sea again and visited Berberah, where he lived in

Sharmarkay's house, and finally he arrived at Aden on Friday the 25th February, 1842. He concludes the narrative of his adventure as follows.)

"It is due to myself that I should offer some explanation for the rough manner in which this report is drawn up. On leaving Shoa the Caffilah people marked with a jealous eye that I seemed to number the slaves and camels, and Deeni reported to me that they had observed my making entries in my note-book. Whenever the Bedoos on the road caught sight of a piece of paper, they were loud in their demands for it.¹ Our marches were so rapid that I was scarcely allowed time sufficient to prepare for the fatigues of the ensuing day, and experience had taught me the necessity of keeping a vigilant watch.² Aware that Government must be anxious for information from the 'Mission,' I performed the journey in a shorter space of time than any messenger, however highly paid, has yet done it, and for several days lived on coffee and parched grain. Moreover, on arrival at Aden, I was so weak from severe illness that I could write but at short intervals.

"It will not, I trust, be considered that the alteration in my route was caused by trivial circumstances. It would have been absurd to have remained with the Bedoos without an interpreter: there would have been daily disputes and misunderstandings, and I had already sufficient insight into the character of Datab Mahomed

1 In these wild countries every bit of paper written over is considered to be a talisman or charm.

2 A sergeant, a corporal, and a Portuguese cook belonging to Captain Harris's mission were treacherously slain near Tajooraah at night. The murderers were Hamid Saborayto and Mohammed Saborayto, two Dankalis of the Ad Ali clan. In 1842 they seem to have tried a *ruse de guerre* upon M. Rochet, and received from him only too mild a chastisement. The ruffians still live at Juddah (Jubbah?) near Ambabo.

to perceive that his avarice was insatiable. Supposing I had passed through his hands, there was the chief of Bedar, who, besides expecting much more than I had given to Datah Mahomed, would, it is almost certain, eventually have forwarded me to Tajoorah. Finally, if I can believe the innumerable reports of the people, both at Tajoorah and Zalaya, neither I myself nor my servants would ever have passed through the kingdom of Hurrur. The jealousy of the prince against foreigners is so great that, although he would not injure them within the limits of his own dominions, he would cause them to be waylaid and murdered on the road."

INDEX

INDEX.

-
- ABADAN, Bishop of Cape Aden, i. 71, *n.*
 Abar, (Jahr of the Arabs), the term explained, i. 142, *n.*
 Abaskul, tribe of the, i. 194
 Abbadie, M. Antoine d', the Abyssinian traveller, ii. 97, *n.*
 Abban, or protector, i. 63, and *n.* Various names for, among different tribes and races, 63, *n.* His multi-form duties, 63, *n.* Greediness of one, 65, 66
 Abbaso Valley, i. 145
 Abd al-Malik, the Shaykh, his tomb, i. 177
 Abd al-Muttalib, grandfather of Mohammed, his sacrifice, i. 62, *n.*
 Abd al-Rahman al-Burai, the celebrated Arab poet, specimen of his melancholy imagery, i. 38-39
 Abd al-Rahman bin Umar al-Harari, the Kazi, ii. 21
 Abdool Kader Ansari Jezeri, Sheikh, a Mohamedan author, quoted, i. 55-56, *n.*
 Abdool Kurreem, a victorious Mohammedan general, i. 47, *n.*
 Abdi, an abbreviation of Abdullah, i. 7, *n.*
 Abdi Abokr, or "End of Time," (servant of the author's), his personal appearance, i. 7 His show of religion, 7, and *n.* His power of repartee, 7 His extravagance and rascality, 7-8 His satirical remarks, 8 His skill in smoking and buffoonery, 8 His apt remark, 66 His irreverence, 80 Keeps watch in the Desert, 100 His despicable advice, 108 His horsemanship derided by the Badawin, 111 His fearfulness, 116 His suspicion of the Somal, 118 Remark concerning the Badawin, 144 His reception from the elders of Harar, 147 Declines joining in an elephant hunt, 157 His dry answer to a boastful speech, 165 His inspiration, 176 His humility, ii. 43 His caution, 69 His terror in a storm, 92

- Abdi Mohammed Diban, proprietor of the Aynterad Fort, ii. 89
- Abesi, a venomous snake, its deadliness, i. 112, *n*.
- Abodi, or Bakiyyah, the beautiful bird so named, i. 156, and *n*
- Aboo Abdallah Mahomed Dhabhani ibn Said, supposed to have been the first to introduce coffee into Arabia, i. 55, *n*.
- Aborigines, or Hamites, race of Eastern Africa, i. 70
- Absi, the term explained, i. 119, *n*.
- Abtidon, the Gudabirsi mule-driver, i. 172 His song, 184-187 His boastfulness, ii. 43
- Abu Bakr, the Amir, story told of, ii. 23, *n*.
- Abu Jahl, tale of, referred to, i. 24
- Abu Kasim, of Gaza, i. 22, *n*.
- Abu Shuja'a, of Isfahan, i. 22, *n*.
- Abu Sittah (the Father of Six), name given by the Badawin to a Colt's revolver, i. 60
- Abu Zarbay. See Ibrahim Abu Zarbay
- Abyssinia, custom in, of detaining guests, i. 2, *n*. Artisans considered sorcerers in, 24, *n*. Superstition in, that the Jews are eaters of human blood, 41 Its existence threatened by the Turks, 49 Destroyed by Mahfuz the Moslem, ii. 3 Sale of Christians as slaves in, punished with death, 90, *n*.
- Abyssinian travellers, their inability to enter Harar, i. 1 An Abyssinian matron described, 20 The "Quarry" or Tobe, 21, *n*. Descent of the Abyssinians from Solomon, 70 Eusebius's declaration respecting, 70, *n*. Their exalted estimate of salt, 96, *n*. Their "Tej" or mead, ii. 36, *n*.
- Acacia, the Arman, its dense growth, ii. 64
- "Achha," "all right," ii. 38
- Adad, or the Acacia gum, i. 115 Its purity in the country of the Gudabirsi, 170
- Adan, chief of the Gudabirsi tribe, his sons, i. 166
- Adan, Prince of the Girhi, i. 65 Adan bin Kaushan, Jirad of Sagharah, description of his baton, 176 His sinister appearance, 190 His cunning and treachery, 190 His extensive family connections, 191 His covetousness, 191
- Adari, the Somal name for Harar, ii. 46, *n*.
- Adel, a refuge for the Indian trade, i. 49 Its commerce with India impeded by the Turks, 49 Its very existence jeopardized, 49
- Aden, difficulties and delays at, i. 2 An Aden crew described, 4 Their food and habits, 4 Ridiculous social distinctions in Aden, 28 Its breed of asses, 53, *n*. The Aden Stone, 71, *n*. Its climate, ii. 79, *n*. Prevalence of scorbutic diseases at, 79, *n*.
- Adule, or Adulis, the port of Axum, the Bay of Zayla, confounded with, i. 47, *n*. Various opinions as to its position, 47, *n*.

- Æthiopia, its slave trade, i. 50 Its emperors, ii. 3-12
- Africa, its staple manufacture, i. 20, *n.* Appetite of the Africans, 21
Various distinct races of the Eastern, 70 Popular method of
landing in, ii. 92
- African rulers, their strange superstitions and interdicts, i. 1, *n.*
- Afrikuṣ, King (Scipio Africanus?), i. 72, and *n.*
- Afur, or morning meal, of the Somal, i. 182
- Agjogsi well, i. 162
- Ahan, or funeral feast, i. 140
- Aham bin Sultan Abibakr, Amir of Harar, his appearance and
costume, i. 206 His court, 206 Conspired against by Arab
pedlars, ii. 18 Infirmary of his health, 20 His four wives, 20
Severity of his rule, 21 His wealth, 22 His state, 23 Attends
at the harvest home, 36
- Ahmad bin al-Ashraf, Prince of Sana'a, his reception of the sons of
Sa'ad al-Din, i. 46
- Ajam, comprehensiveness of the name, i. 8, *n.*
- "Akl al-Salikin," or the Food of the Pious, ii. 31
- Aksar, or Elixir, superstition concerning, i. 41
- Alakud, the antelope, so named, i. 162 and *n.*
- Albuquerque, the Great, viceroy of India, ii. 5
- "Alhamdolillah!" the exclamation, ii. 43
- Ali, the Somali poet, his erudition and acuteness, ii. 45 His song, 45
- Ali, son of Sa'ad al-Din, i. 48
- Ali Addah, or White Ali, his six sons, i. 151
- Ali Iskandar, an Arab mercenary, his sarcastic pleasantries, i. 60
- All, the Somal term for a raid, i. 66, *n. et seq.*
- "Allah help the Goer, but the Return is Rolling," the adage, ii. 52
- "Al-Nār wa lā al-Ar," the Arabic maxim, ii. 47, *n.*
- Amano, King of Hadiyah, ii. 3
- Amba Gêshê, the mountain of, ii. 6
- Amda Sion, Emperor of Æthiopia, ii. 3
- Aminah the pert, ii. 36
- Amirs, origin of, ii. 13
- Andreas, Gabriel, an Abyssinian soldier, kills Mahfuz the Moslem in
single combat, ii. 5
- Angagarri, the well, i. 108
- Angelo, Mr., a Zanzibar merchant, ii. 80, *n.*
- Ao Abdal, tomb of, i. 202
- Ao Barhi, the settlement so called, ii. 56
- Ao Samattar and Ao Nur, half-witted hedge-priests, their appearance
described, i. 165 Casuistical question of the former, 180
- Ao Umar Siyad and Ao Rahmah, the saints, their tomb, 201

- Apartment, of Sharmarkay, governor of Zayla, described, i. 11
- Aqueduct, at Berberah, its construction attributed by the Somal to the ancient Pagans, ii. 83 More probably constructed by the Ottomans, 83, *n*.
- Arabia, introduction of coffee into, by Shaykh al-Shazili, i. 54, *n*.
- Arablet, a Mohammedan people so called, i. 47, *n*.
- Arabs, their costume, i. 21, *n*. Their mercenaries superior to the Somal in the use of arms, 33 Specimen of their melancholy imagery, 38-39 The Arabs supposed to have been the earliest colonists of Zayla, 47, *n*. Their strong predilection for Kát, 55, *n*. Their superstition respecting it, 55, *n*. Their fondness for ornaments, 58 Their skill as marksmen, 60 Their antiquated firearms, 60 Position when in the act of firing, 60 Particularity of the nobles as to their children's names, 73, *n*. Their affection for their horses, 154 Conspiracy of Arab pedlars against the Amir of Harar, ii. 18 Their maxim, "Al-Nár wa lá al-Ar," 47, *n*. Their unscrupulous conduct, 90, *n*.
- Arcadia, a Somal, described, i. 100
- Arish, or cowhouse, the governor of Zayla's preference for, i. 12 Multitude of them in Zayla, 15, *n*.
- Armo creeper, its berries sometimes used for food, i. 129 *n*.
- Arnott, Dr., his observations upon the poison called Wábáyo, i. 138 His experiments upon animals with, 139-140
- Arrah, the sons of, ii. 68, *n*.
- Arrows, poisoned, of the Midgan tribe, i. 25, *n*.
- Ashrafi, the Harar coin so named, its variable value, ii. 22, *n*.
- Ashurbara, or southern gate of Zayla, i. 33
- Ass, superiority of the Badawi, i. 53 The Somali, its principal occupation, 53, *n*.
- Assegai, of the Kaffirs, i. 31 and *n*.
- Aububah, the Shaykh, description of his tomb, i. 150
- Audal, or Auzal, the Somal name for Zayla, i. 15, *n*., ii. 47, *n*.
- Audalli, or necklace, i. 61, *n*.
- Auliya Kumbo, or Holy Hill, i. 54, ii. 68
- Avalites, the ancient name of Zayla, i. 47
- "Awwalin," the, their tombs, i. 116
- Aybala Farih (Dunyazad), her size, usefulness, and bashfulness, i. 94
- Aynterad, the village of, ii. 89 Description of the Fort, 90
- Ayyal Abdillah, the royal race of the Habr Awal, ii. 52, *n*.
- Ayyul Nuh Ismail, clan of, their devastations, i. 66 Their blood-thirstiness, 67 Their cruel superstitions, 67
- Ayyal Shirdon, a clan of the Habr Awal, ii. 30
- Ayyal Yunis, the sept of, massacre of, by the Badawin, i. 78

BAB AL-MANDAB, Straits of, occupied by the Turks, i. 49

"Badan," or sleeveless cloak, ii. 32

Badawin (see also Somal). Their reasons for avoiding coffee, i. 12, *n*.
 Their encampment at Zayla, 15, *n*. Purveyors of milk, 16, *n*.
 Murder of two infants by, 22 Their personal appearance described, 34 Their dress and warlike implements, 34 Fear of the Badawi children at the sight of a white man, 35 Their good nature, 35 Translation of a remark of the author by a Badawi, 35 Their irreverence and blasphemy, 37 Supposed to have learned the languages of birds and beasts, 41 Superiority of their animals, 53 Their uncouth appearance, 53 Their dance, 54 Their name for the castor plant, 58, *n*. Their prejudice against eating birds, 58, *n*. The "price of blood," 62, 63 Trepidation of the inhabitants of Zayla at the appearance of three, 61 Vanity and cruelty of, 63 Their migration during the monsun, 66, *n*. Their blood feuds, 67 Their style of hair-dressing, 75 Their beauty marks, 77 Their hospitality and gratitude, 79, 155 Frauds practised upon, by the inhabitants of the towns, 87 Their fondness for salt, 96, *n*. Their appellation of "sun dwellers," 98 Curiosity at the approach of a caravan, 102 Their contempt for modern weapons, 102 Their astonishment at the effects of rifle practice, 102 Their mute solicitations, 103 Dislike of account keeping, 103, *n*. Disgusting method of testifying their good wishes, 103 and *n*. Simplicity of their funerals, 104 Facility in discovering the breed of animals, 105, *n*. Their gluttony and fastidiousness, 108, 109 Cupidity and menaces of a Badawi escort, 110 Frightened into propriety of conduct by threat of sorcery, 110 Their horror of serpents, 112, *n*. Their fancy for eating gums, 115 Their curiosity, 131 Their "palaver," 131, 132 Circumlocution, 133 Use the pod of the acacia as food, 135, *n*. Their fondness for heat, 144 Their "sham attacks," 147 Their water bottles, 149 Their propensity for horse racing and betting, 154 Humiliation of a Badawi warrior, 156 The "Wer," or symbol of widowhood, 171, and *n*. Rudeness of the Ayyal Shirdon tribe, ii. 65 Deceitfulness of the Badawin, 98 Their attack upon the English camp at Berberah, 99-106 Their war-dance, 103 Their greediness for spoil, 103.

Bagalas, or sailing craft, ii. 72

Bagnold, Captain, his testimonial to Sharmarkay, Governor of Zayla, i. 13, *n*.

Bahr Assal, or Salt Lake, i. 96, *n*.

"Bal," Somal name for the Ostrich feather, i. 67, *n*. Proclaims its possessor a brave, 105

- Ball, the game of, i. 34 Importance attached to winning the game, 34
- Balyuz, Al, or the envoy (Mahmud of the Mijjarthayn), ii. 95 His
bravery and interference, 101
- "Ban," explanation of the term, i. 111, *n.*
- Banka Hadla, plain of, ii. 66
- Banyan, or trader, facetious name given to, by the Somal, ii. 95
- "Baradublay" (Somal name for the grey rat), its voraciousness,
i. 113, *n.*
- "Barbarah" (Berberah), its reputation, i. 71
- Bargaining, the Asiatic style of, i. 87, *n.*
- Barjimo, or stool, of the Somali, i. 42
- Barker, the Abyssinian traveller, i. 1
- Barker, Lieut. William, I.N., his account of an attempt to reach Harar
from Ankobar, ii. 221-242
- Barki, or Somali pillow, i. 42
- Bartema, the traveller, his account of Zeila (Zayla), i. 50 His des-
cription of Berberah, ii. 71
- "Barwako" (Rakha), or place of plenty, i. 142, *n.*
- "Battaladayti Taranay," the Flats of Taranay, ii. 64
- "Baune," or Hyrax Abyssinicus, i. 164
- Beads, their occasional use in the Somali country in lieu of money,
i. 61, *n.*
- "Belly of the master is not known," the phrase, ii. 21
- Berberah, the Somali, confounded with the Berbers of Nubia, i. 48, *n.*
Description of by the traveller Bartema, ii. 71 And by Lieut.
Cruttenden, 71-73 Its Fair, 72, 73 Its origin, 73 Its situa-
tion, 76 Salubrity of its climate, 78, *n.* Disputes of Abbans at,
79, *n.* Its system of dues, 79, *n.* Its currency, 79, *n.* Supposed
amount of the money dues taken during the Fair season, 80, *n.*
Ruins in the neighbourhood of Berberah, 80, 81 Its geological
formation, 81, *n.* Its Aqueduct, 83 Its exports, 83, *n.* Its con-
fusion during the Fair, 94-95 Deserted during the monsun, 98
Meteorological observations at, by Lieut. Herne, 209
- Berbers, their settlement at Zayla, i. 48 Their descent, 48, *n.*
- Berille, the loud-lunged, ii. 36
- Berteri, a clan of the Somal, i. 192
- Beuh, the son of White Ali, i. 152 His procrastination and timidity,
157 Takes part in an elephant hunt, 157 His fear of a lion, 174
- Bida'a, Kumayyo, or witch, i. 42
- Bilad Wa Issi, the "Land of give me Something," i. 79
- "Binnur," a peculiar sort of bead, i. 61, *n.*
- Birbisa, the tree so called, i. 198 and *n.*
- Bird, Dr., his interpretation of the Aden stone, i. 71, *n.*

- "Birsan," meaning of the word, i. 167, *n*.
- "Biya Hablod," or the Girls' Water, i. 115
- Biya Gora, or Night-running Water, ii. 83
- Blasphemy common among the Somal, i. 36
- Blood money, only accepted under certain circumstances, i. 62, *n*.
- Blyth, Mr., the naturalist, his opinion concerning the Waraba, i. 59, *n*.
- Bœda Mariam, Emperor of Æthiopia, ii. 3
- Bolungo, or ordeals, of Western Africa, i. 80
- Books, beauty of those of Harar, ii. 40
- Boon, or coffee berry, i. 56, *n*.
- "Bor," meaning of the expression, i. 111, *n*.
- "Bori," the Īsa name for tobacco, i. 110
- Bruce, the traveller, his description of Zayla, i. 46, *n*. His pedantry and vanity, ii. 7, *n*.
- Buamado, or castor plant, i. 58
- "Budd," or club, of the Somali, described, i. 33
- Buh ! Buh ! Buh ! the exclamation, i. 164
- Bulhar, the site of, ii. 67.
- Bulho Faranji, the Franks' Watering-place, ii. 68
- Burckhardt, the traveller, objection of the Hijazis to, i. 100, *n*. Unsuccessful termination to his pilgrimage, ii. 88
- Burhale Nuh, the Abban, his dispute, ii. 86-87
- Bursuk, a Somal tribe, i. 192
- Burton, Richard, determines to enter Harar, i. 2 Embarks from Maala Bunder, 2 Enters the Zayla Creek, 9 Arrives in sight of his destination, 10 Refused permission to land, 10 Goes ashore in a cockboat, 11 Reception at the gate of Zayla, 11 His introduction to Sharmarkay, the governor, 11 Is assigned the principal seat in the governor's apartment, 12 Life in Zayla, 19 His numerous visitors, 21-28 His evening occupations, 29 Practises with Somali weapons, 30-33 Reputed to be the strongest man in Zayla, 33 Proceeds to the Ashurbara or Southern Gate, 33 Games of ball and hockey, 33 Inspects a Badawi encampment, 34 Astonishment of the Badawi children at his appearance, 35 Flattered by the attention of a small black girl, 35 Remark of the author translated by a Badawi, 35 Disbelief in the opinion that the idea of a Supreme Being is familiar to all barbarians, 36, *n*. His rest disturbed by groans of an Īsa lady, 36 After-supper employments, 37 Superstitionness of his companions, 39 Attends service in the Cathedral, 43 Visits Sa'ad al-Din, 46 Historical inquiries, 47 Inspects the Daftar or office papers, 47 His wanderings through the island, 52 Open air feeding and siesta, 52 Departs from

Sa'ad al-Din, 52 Meets a caravan of the Danakil, 52 Quizzes the Badawin's warlike accoutrements, 53 Goes with an escort to the Hissi or well, 55 Scowled upon by Ísa camel owners, 57 Starts upon a sporting expedition, 58 His success, 59 Meets a party of Ísa girls, 60 Proposes marriage to one of the party, 61 Unable to agree upon terms with the lady, 61 Reception on his arrival at Zayla, 61 Requests an Abban, or protector, from the Hajj at Aden, 63 His irritation at the indolence of the Hajj, 64 Preparations for his departure from Zayla, 69 Starts for Harar, 91 Interchanges salutes with the soldiers, 92 Assumes the character of a Moslem merchant, 92 Description of his caravan, 93 Enumeration of his attendants, 94-95 Dines off a pet lamb, 97 List of his expenses, 97, *n.* Order of march, 97 Miserable travelling, 98 Suffers from the effects of sun, 98 Halts at "Gagab," 99 Homely supper in the Desert, 99 Luxuriates in the night breeze, 99 Sleeps with his rifle for a pillow, 100 Non-apprehensiveness of danger, 100 Continues his journey, 100 Arrival at "Gudingaras," 102 Weapons derided by the inhabitants, 102 Astonishes them with his rifle practice, 102 Applied to for a charm to cure a sick camel, 103 Is spit upon for good luck, 103 Goes on a hunting expedition, 104 Visits the tomb of an Ísa brave, 104 Leaves Gudingaras, 105 Takes the post of honour on the march, 106 Receives the appellation of "the old man who knows knowledge," 106 Inspects the Dihh Silil, or feshet, 106 Reaches Kuranyali, 107 Receives questionable advice from the "End of Time," 108 His proposed departure from Kuranyali demurred to by the Badawin, 110 Restores them to their senses by threatening them with sorcery, 110 Is permitted to depart, but without the promised escort, 111 Protects himself against venomous reptiles, 112 Crosses "Biya Hablod," or the Girls' Water, 115 Arrives at an Ísa kraal, 117 His entertainment there, 117 Bathes in a sulphureous spring, 120 Reception by the inhabitants of a village, 120 Singular titles given to him, 120 His opinion of the Ísa, 123 Departs from the Zayla hills, 128 Ascends the Wady Darkaynlay, 130 Scarcity of water, 134 Frightens a body of predatory Gudabirsi into submission, 135 Interview with a pretty woman of the tribe, 136, 137 Stung by ants, 138 Arrives at the Kafir's Grave, 130 Halts at the "Halimalah," or Holy Tree, 143 Visits Darbiyah Kola, or Kola's Fort, 146 Approaches his journey's end, 147 Endures the miseries of a kraal, 148 Suffers in health, 150 Starts for the ruins of Aububah, 150 Visits the battle field, 151 Attends at a Somal feast, 152 His indisposition and the remedy

applied, 152, 153 Reaches the Harawwah valley, 155 Writes a letter to the Jirad Adan of Sagharrah, 157 Encounters and defeats a Badawi at single-stick, 156 Joins in an elephant hunt, 157 Reaches the base of the Koralay, or Saddleback Hill. 161 Honours a Badawi lady with a salute of one gun, 162 Ascends to the summit of the Saddleback, 163 Crowned king of the country by the "End of Time," 164 His letter to the Jirad Adan returned unopened, 164 Acquires an evil reputation, 165 Visited by two half-witted hedge-priests, 165 Presents them with copies of the Koran, 165 Enters the Prairie of Marar, 172 Pursued by a lion, 174 Visited by "Dahabo," sixth wife of the Jirad Adan, 175 Arrives at Wilensi, 181 Conducted to the cottage of Sudiyah, the Jirad's prettiest wife, 181 Acts as a peacemaker, 188 Practical answer to the question of a Midgan, 189 Arrives at Sagharrah, 190 His illness at the Jirad's house, 194 Kindly treated by the inmates, 194 Interview with the Jirad, 194-195 Suspected by a Harari deputation, 195 Proposes to start for Harar, 196 Opposition of his companions, 196 Writes a letter to the Amir of Harar, 197 His escort, 197 Pays toll at the Galla Pass, 198 Crosses the Erar River, 200 Disappointed at the aspect of Harar, 201 Arrives at the city, 202 His audience of the Amir, 206-207 Visits the Wazir, 208 Bed-time reflections, 209 Collects a Harar vocabulary, ii. 15 Called upon by the Arabs and Somal of Harar, 29, 30 Waits upon the Jirad Mohammed, 30 His theology approved of by the Wazir and his court, 32 Second visit to the Amir, 32 Explains his intentions, 33 Visited by the Shaykh Jami, 33 Damned by the Shaykh for a heretic, 34 Second visit to the Jirad Mohammed, 37 Final audience of the Amir, 38 Again visited by the Shaykh Jami, 40 Dines with him, 40 Last visit to the Jirad Mohammed, 40 Departure from Harar, 42 Enters the village of Sagharrah, 43 Enthusiastically received by the inhabitants, 43 Hospitably entertained in the house of the Jirad, 44 Congratulated by the people of Wilensi, 44 Endeavours to console Mad Sa'id, 46 Entertains Shaykh Jami and his companions, 46 Determines to depart from Wilensi, 47 Vexatious delays, 48 Re-enters the Marar Prairie, 49 Interview with Madar Farih, a Somal chief, 49 Rejoined by his companions, 49 Fresh disappointments, 50-51 Crosses the Marar Prairie, 51, 52 Inconvenience resulting from compulsory uncleanness, 52 Takes leave of his friends and property, 54 Places himself under the guidance of "Dubayr," the Donkey, 54 Sufferings from thirst, 57 Pleasing visions

and dreadful realities, 57 Descends the Gogaysa Valley, 58 Discovers pools of water, 58 Enters Wady Danan, or "The Sour," 59 Arrives at Dihh Murodi, or Elephants' Valley, 60 Falls in with the tribe of the Ayyal Shirdon, 65 Obliging proposal to the warriors of the tribe, 66 Inspects the site of Bulhar, 67 Arrives at Berberah, 69 His reception by the inhabitants, 75 His visit to ruins near Berberah, 80-81 Inspects the Biya Gora, or Night-running Water, 83 Settles a dispute between rival Abbans, 86-87 Leaves Berberah, 87 Embarks on board Al-Kasab, or the Reed, 87 Arrives at Siyaro, 87 Visits the wells there, 88 Reaches Aynterad, 89 Arms in defence of the village, 89 His dangerous situation, 89 Amused at the fears of the crew of the "Reed," 92 Leaves Aynterad, 92 Lands at Aden, 93 Again visits Berberah, 94 Number and character of his party, 95 Position of his camp, 96, 97 Attacked by the Badawin, 99 Is wounded with a javelin, 101 Escapes to a vessel in the creek, 102 Returns to Aden, 106 His Grammatical Outline and Vocabulary of the Harari Language, 151-205

"Büsen," whence derived, i. 183, *n.*

Bushman, his mode of destroying the elephant, i. 158, *n.*

"Buss," or half-decked vessel, i. 4, *n.*

"Buzah," or millet beer, i. 183, *n.*

CALMAT AL-CATIAT, or Cafta, its intoxicating effects, i. 56, *n.*

Camel drivers, female, their boisterous mirthfulness, i. 56

Camels, their flesh the principal food of the ancient Zaylans, i. 48 Those of the Somal expensive and comparatively useless, 53, *n.* Superiority of those of the Dankali, 53, *n.* Example of their unaccommodating disposition, 91 Camels' milk used medicinally by the Somal, 125 Prices of camels, ii. 97, *n.*

Cape Kafirs, the mutilation of their enemies by, i. 67, *n.*

Caravan of the Danakil described, i. 52, 53 The Ogadayn caravans, ii. 94, *n.*

Carlyle, Mr., ii. 78

Carter, Dr., of Bombay, note by, ii. 81, *n.*

Caste, the system of, general amongst the Somal, i. 24, *n.*

Casuistry, Mohammedan, i. 55, *n.*

Cattle Trough of the Somal described, i. 57

Cerastes, or serpent, superstition respecting, i. 112, *n.*

Children, the Somal, method of training, i. 86

Christians, the Abyssinian, their dislike to coffee and tobacco, i. 12, *n.*

Confederacy against them, 46

- Christopher, Don, a Portuguese general, defeats the King of Adel, ii. 8
 His Martyrdom, 9 Tradition respecting, 10
 Circumcision, practised by the Somal, i. 87
 "City of the Slave Merchant," Tarjurrâh so called, i. 10
 Civilization unfavourably contrasted with barbarism, i. 7
 Clans, the Ísa tribe divided into, i. 122 Enumeration of them, 122, *n.*
 Claudius, Emperor of Æthiopia, killed in battle with the Moslems, ii. 12
 Canonized, 12
 Coffee, objection of the Abyssinian Christians to, i. 12, *n.* Fondness
 of the Gallas for 12, *n.* Fertile theme for Mohammedan casuistry,
 55, *n.* The coffee of Harar, ii. 26
 Coffee-houses, absence of, in Zayla, i. 12, *n.*
 Coffee-tea of the Harari, ii. 35
 Collyrium, the gall of the crow used by the Arabs for, i. 59
 Commerce, of India, seriously injured by the Turks, i. 49
 Compass, the Mariners' or Dayrah, i. 3, *n.*
 Coronation, ceremony of, among the low-caste Badawin, i. 164 and *n.*
 Covilhaõ, Pedro, the Portuguese envoy, imprisonment and death of, in
 Abyssinia, i. 2, *n.*
 Corvus crassirostris, or raven, description of the, i. 180, and *n.*
 Crow, the Somal tradition respecting, i. 59, *n.* Numerous varieties of,
 in Africa, 59, *n.* The "kingcrow" of India, 59, *n.*
 Cruttenden, Lieut., quoted, i. 1 His description of Berberah, 71-73
 Attributes the construction of the aqueduct at Berberah to the
 Persians, ii. 81, *n.* His observations on the port of Karam, 91, *n.*
 Cumming, Mr. Gordon, his opinion respecting the Waraba, i. 59, *n.*
- DA'ASAH, the operation so called, i. 94, *n.*
 Dabagalla, or ground squirrel, i. 113
 Dabasenîs, the hill, ii. 67
 Daftar or office papers, of Mohammed Khatib, i. 47
 Dagáhâ, meaning of the word, i. 145, *n.*
 Daga Malablay, a detached rock, ii. 77, *n.*
 Dagger, the Somal, described, i. 32
 "Dahabo," wife of the Jirad Adan of Sagharrah, i. 175
 Dáir, or cold season, of the Somal, i. 142, *n.*
 Dairti or Hais, the rain so called, i. 142, *n.*
 Damel, or pod, of the acacia, its use as food by the Badawin, i. 135, *n.*
 Danakil, a caravan of the, description of, i. 52-53 Their camels, 53, *n.*
 Their blood feud, 68
 Dances, Somali, description of their peculiarities, i. 42-43
 D'Anville, the traveller, his opinion of the situation of Adule, i. 47, *n.*
 Dar, or aloe, three species of, described, i. 134, *n.*
 Darbiya Kola (Kola's Fort.), i. 146
 Darud Jabarti bin Ismail bin Akil, his supposed sacrilege and punish-
 ment, i. 74 Position of his tomb, 74, *n.*

- Dates, singular use of, by the Somal, ii. 103, *n*.
- Daudaulay, or woodpecker, i. 143
- Daughters, among the Somal, not considered as part of the family, i. 86
- David, King of Ethiopia, destruction of Sa'ad al-Din by, i. 46
- David III., Emperor of Æthiopia defeats the Moslems, ii. 5 Killed by Mohammed Gagne, King of Adel, ii. 6
- "Dawwir al-farman," the order, ii. 91
- Dayrah, or mariners' compass, its origin, according to the Orientals, i, 3 and *n*.
- Dayyib, or pine, of the Somal, i. 177
- De Bey, his remarks respecting the Cape Kafirs, i. 67, *n*.
- "Debra Berhan," the "Hill of Glory," ii. 3, *n*.
- Del, or milk-pail, i. 149
- Delgorgue, M., the French traveller, i. 59, *n*. His assertions concerning elephants, 159, *n*. His remarks on the honey-bird, ii. 59, *n*.
- Dera, or gazelles, i. 114
- Desert, a night in the, i. 100 Its vegetation, 134 Geological composition of parts of, 137
- "Devils," Arab names for pillars of sand, i. 108, *n*.
- D'Herbelot, his remarks respecting Caftah, i. 56, *n*.
- Diary and Observations of Lieut. Speke, ii. 109
- Digarin, the Somal name for spur-fowl, i. 58, *n*.
- "Digo," or sticks for hut building, i. 149
- Dihh Murodi, or Murodilay, the Elephants' Valley, ii. 60
- Dihh Silil, described, i. 106
- Dijajat al-Barr, (the wild hen), i. 58, *n*.
- "Diksi as," red venomous fly, i. 17, *n*.
- "Dir," signification of the word, i. 111, *n*.
- Dirr and Aydur, tribes of the Ísa derived from, i. 121
- Divorce, frequency of, among the Somal, i. 86 Solemnity of the divorce-oath, ii. 99
- Diwan al-Jabr, or Civil Court, i. 88
- "Diyat," or price of blood, of the Pagan Arabs, i. 62, *n*.
- "Dobo-dogon-guswen," the bird so called, i. 156
- Doghlah, the rill so named, i. 200
- Dogs, settled Somal horror of, i. 101, *n*. Treasured by the wild people, 101, *n*.
- Donyale, or wasp-honey of the Somal, ii. 60, *n*.
- Door, a valuable article among the Harari, i. 205, *n*.
- Draughts (Shantarah), the game of, described, i. 29, *n*.
- Dua, or blessing, ii. 32
- Dubada Gumbar Madu, the Two Black Hills, ii. 88

- Dubar Wena, or Great Dubar, ii. 82
 Dubar Yirr, or Little Dubar, ii. 82
 "Dubayr," the Donkey, a Badawi guide, ii. 54 Relates the legend of
 " Moga's eye-tooth," 56
 Dubshid, or New Year's Day, its literal meaning, i. 81, *n.*
 "Durdur," the word explained, i. 106, *n.*
 Duwao, or jackal, his epicureanism, i. 174, *n.*
- EDENS of Adel, i. 106
 Egyptians, the ancient, their veneration for the ostrich feather, i. 67, *n.*
 Elal-jog, or "Dwellers at Wells," the pigeon so called, i. 164
 Elaoda, the village of, i. 201
 Elephant hunt, description of, i. 158 Abundance of elephants in
 Harawwah, 160
 "Elphinstone," the, ii. 96
 "End of Time," the, its allusion to the Moslem priesthood, i. 7, *n.*,
 See Mulla and Abdi Abokr.
 England, barbarism of its mining counties, i. 35
 Erar River, i. 200
 Eusebius, his declaration concerning the Abyssinians, i. 70, *n.*
 Expenses, travelling, list of, i. 97, *n.*
- FAKIH Adan, i. 24
 Fakr ood Deen Mekki, his treatise on the use of coffee, i. 55, *n.*
 Fâl, meaning of the word, i. 62 *n.*
 Families, outcast, among the Somal, i. 24, *n.*
 "Faranj," the Badawi name for a Frank, i. 102
 "Faras," or horses, of the Somal, described, i. 153
 Farasilah, the weight so called, ii. 26
 Fath al-Habashah, the, ii. 2
 Felashas, or Jews, supposed by the Abyssinians to possess the power
 of metamorphosis, i. 41, *n.*
 Fénélon, his description of the savage dress, i. 77, *n.*
 Fida, or expiatory offering, i. 194
 "Fid-mer," or the evening flyer, Somali name for a bat, i. 17, *n.*
 Fin, a bird of ill-omen, i. 113, *n.*
 "Fire, but not shame!" the Somal doctrine, ii. 47
 Firman, the late, of the Sultan of Turkey, consequences of, ii. 25, *n.*
 Fish, the principal food of the Zaylans, i. 48 Out of favour as an
 article of diet, 48, *n.* Despised by the Badawin, 108
 Flogging, public, in Harar, ii. 18
 Florimo, or reed-pipe of the Ísa, i. 126
 Fol or Aj, decoration for the arm, i. 105, *n.*

- "Fola," the ceremony so called, ii. 43
 Forskål, Mr., his remarks concerning the Kât plant, i. 55, *n.*
 Forster, Rev. Mr., his interpretation of the Aden stone, i. 71, *n.*
 "Foyst," or half-decked vessel, i. 4, *n.*
 French lady, sensation caused among the Somal by a, i. 150, *n.*
 Furzah, or custom house, at Siyaro, ii. 88
 Futah, or loin-cloth, ii. 16

 "GA'ANGAL," or "fairies' well," ii. 61
 Gadi, or march of the Somal, i. 90, *n.*
 Gafra, the village of, i. 199
 "Gagab," a resting place for travellers, i. 99
 Gal Ad, or white camels, ii. 97, *n.*
 Gallajab, the "Plentiful Water," i. 161
 Gallas, a half-caste race of Eastern Africa, i. 70 Various opinions as to their origin, 71 The Nole Gallas, 90 Their various clans, 192
 Gall-nuts used as a dye by the Somali women, i. 20.
 "Galu," the bird so called, Somali superstition respecting, i. 113, *n.*
 Gambisa, or bell-shaped hut, i. 178
 Game, its abundance in the Somal country, i. 58
 Games played by the Somal enumerated, i. 29-30, *n.*
 Gashan, or shield of the Somali, described, i. 33
 "Gate of the Pleiades," Bab al-Mandab so called, i. 8, and *n.*
 Gay Humburti, Harar's Navel, ii. 12, 40
 "Gebi," meaning of the term, i. 111, *n.*
 "Geljira," or camel driver, i. 136, *n.*
 Genealogies, the pagan, still known to the Somal, enumerated, i. 73
 German missionary, his mild request, i. 9, *n.*
 "Gesi," hero, i. 166
 Ghauts, appearance of the, ii. 77, *n.*
 Ghazalah, Arab name for an antelope, i. 58, *n.*
 Girhi, or "Giraffes," i. 192 Their principal clans, 192, *n.*
 Gisti, the Harari word for "princess," i. 191, *n.*
 Gisti Fatimah, the queen dowager of Harar, ii. 21
 "Goban," the term explained, i. 111, *n.*
 Gobiyan, or Fat, the bird so called, i. 129
 Gogaysa valley, ii. 58
 "Golden Mount," ii. 11
 Got, or rock snake, i. 112, *n.*
 Governor, the Turkish, of Mocha and Hodaydah, farms out Zayla to Sharmarkay, i. 51
 Gra'an (Mohammed Gragne), his Generals take possession of Gozi, i. 47, *n.* See Mohammed Gragne.

- "Gragne," or "Guray," meaning of the word, ii. 5, *n*.
 Gragne Mohammed. See Mohammed Gragne.
 Grave of Honour, gunpowder so called by French knights, i. 31, *n*.
 Greegree-men, or seers, of Western Africa, i. 80
 Gub, or Jujube, its use as a perfume, i. 144
 Gudabirsi, tribe of the, i. 74, *et seq.* Their attempt to seize an Abban, 135 Loajira, or cowherd boys, 136 Their tombs, 144 Their politeness, 150 Description of their equestrian paraphernalia, 154 A maiden of the tribe in search of a husband, 167 Sketch of the tribe, 167, 168 Stigmatized as ignoble by the Somal, 167 Their propensity for lying, 167 Their principal clans, 168, *n*. Their personal appearance, 168 Their turbulence, 168 Comparative security of life amongst them, 169 Dissimulation natural to them, 169 Their commerce and wealth, 169, 170 Their method of tanning hides, 170
 "Gudingaras," a halting place in the desert, i. 102
 Gugi, or monsun, i. 101, *n*. Rainy season of the Somal so called, 142, *n*.
 Gulays, the hill, Lieut. Herne's remarks respecting, ii. 77, *n*.
 Gulad (servant of the author), his family, i. 6 His personal appearance, 6 A strange mixture of courage and nervousness, 6, *et seq.* His calmness in a storm, ii. 92
 "Gunny bags," used as saddles by the Somal, i. 65, *n*.
 Guraf, or baling vessel, i. 149
 Gurgi, or Hut, i. 53, 108
 "Gurgur," or vulture, hated by the Somal, i. 102

 HABASH, AL-, usually translated Abyssinia, i. 72
 Habr, its signification, i. 73
 Habr Awal, the tribe, its treachery, i. 199 Enumeration of its principal clans, ii. 52, *n*. Its internal feuds, 74
 Habr Jirhajis, the tribe, its clans, ii. 67, *n*. Its blood feud, 68, *n*.
 Habr Tul Jailah, the tribe, its principal settlements, ii. 91, *n*.
 Hadagali hills, residence of an Ísa chief, i. 122
 Hadiyah, province of, ii. 2
 Hagá, or hot season, of the Somal, i. 142, *n*.
 Haines, Mr., his experiments with the Somali arrow poison, i. 140-142
 "Hajar Abodi," a talismanic stone, i. 156, *n*.
 "Halimalah," or holy tree, reverence of the Somal for, i. 143
 Halwá, or sweetmeats, i. 96
 Haji Abdullah, the Shaykh, ii. 39
 "Hamlah," of the Arabs, i. 190, *n*.
 Hammal, or master of the ceremonies, i. 5
 Han, or wickerwork bucket, i. 149

- "Hangagarri," or halting place, i. 99
- Harami, Al-, or the Ruffian, name given to a camel, i. 91
- Harar, a counterpart of Timbuctoo, i. 1 Its inaccessibility to travellers, 1 Hatred of the natives to foreigners, especially to the English, 1, ii. 18 Slavery prevalent in, i, 2 Tradition existing amongst the people of, 2, *n.* Its breed of asses, 53, *n.* Visit of Ibrahim Abu Zarbay to, 53 Value of salt at, 96, *n.* A Harar grandee, 200 Appearance of the city from a distance, 201 Its approaches, 205 Its palace and courtyard, 205 Value of doors in, 205 Various names given to, ii. 1 Its geographical position, 1 Its climate, 2 Its history, 3-13 Tomb of the Amir Nur at, 12 Description of the city, 13, 14 Its five gates, 13 The Jami, or Cathedral, 13 Has the reputation of being an Alma Mater, 14 Tomb of the Shaykh Umar Abadir al-Bakri at, 14 The language of Harar, 15 Description of its citizens, 16 Their dress, 16, 17 Laxity of their morals, 18 Their boastfulness, 18 Population of Harar, 19 Its government, 20 Its state dungeon, 20 Method of executing murderers at, 21 Punishment for various offences, 21 Its coinage, 22 Its army, 23 Weakness and insecurity of the town, 24 Its commerce, 24 Indolence of the inhabitants, 24 Its slave trade, 25 Its ivory trade, 26 Its exports, 24 Superiority of its Tobes and sashes, 27 Its caravans, 28 House furniture, 28 Style of living of the inhabitants, 28 Their fondness for Kât, 31 Monotony of life at, 34 Its coffee-tea, 35, and *n.* Harvest Home, 36 Strong drinks, 36, and *n.* Beauty of its books, 40 Fickleness of the inhabitants, 41 Grammatical outline and vocabulary of the language, 151-205
- Harash, or coffee cultivators, ii. 27
- Harawwah Valley, its extent and position, i. 155
- "Hard as the heart of Harar," the proverb, ii. 16
- "Harisah," a favourite dish with the Somal, i. 16, *n.*
- Hassan Turki, his Shishkhanah rifle, i. 60
- Hawiyah, tribe of the, its impudent assumption, i. 75 Its Pagan origin, 75
- Haydrus, the Sharif, patron saint of Aden, said to have stolen the Prophet's slippers, i. 74, *n.*
- Hazramaut adventurer, i. 23 Hardness and determination of the Hazrami, 23 Their migratory habits, 23 Story told of a runaway, 23, *n.* The fourty-four propagandist saints, 54
- Headdress, peculiar, of the Somal, described, i. 75
- Headland of the Well (Ras al Bir), i. 9
- "Heat hurts, but cold kills," the proverb, i. 180

- "Hedi," a Somal perfume, i. 144
Hijazis, the, their objection to Burckhardt, i. 100, *n*.
Henna, the wild, of the Somali, i. 57
Herne, Lieut., his remarks on the Gulays mountains, ii. 77, *n*. His calculation of the money dues taken during the Fair season at Berberah, 80, *n*. His surprising escape from the Badawin, 102 His meteorological observations at Berberah, 209
Herodotus of the Arabs, referred to, i. 4, *n*.
Hiddik or Anukub, the porcupine, use of its quills among the Somal, i. 164, *n*.
Hidinhitu bird, the, i. 113
Hig, a species of aloe, i. 134
Hissi, or Well, i. 55
Hockey, juvenile game of, among the Somali, i. 33
Holchus Sorghum, the common grain of Africa and Arabia, i. 4
Honey-bird, his supposed treachery, ii. 59 Superstitions relating to, 59, *n*.
Hossain, a Mohammedan general, takes possession of Gozi, i. 47, *n*.
Hottentots, their belief in the treachery of the honey-bird, ii. 59, *n*.
IBN BATUTAH, his description of Zayla, i. 48
Ibn Sa'id, his allusion to the "River of Zayla," i. 57, *n*. His ancient declaration respecting the people of Zayla, 58
Ibrahim Abu Zarbay, orthography of his name, i. 54, *n*. Description of his tomb, 54 His name immortalized, 54
"Idagallah," or earth burrowers, ii. 68, *n*.
"Ijazah," the term, ii. 48
Ikamah, Al-, or call to prayer, i. 44.
Iliyat, the, of Persia, i. 66, *n*.
Imagery, melancholy, of the Arabs, specimen of, i. 38, 39
India, its trade disturbed by the Turks, i. 49. Its commerce takes refuge in Adel, 49 Threatened with annihilation, 49
Indian girl, her coquetry, i. 19
Infak al-Maysur fi Tarikh bilad al-Takrur, its incorrectness, i. 72, *n*.
Inná-tarad-ná-hu, explanation of the term, i. 74
"Inshallah Bukra," "if Allah please, to-morrow," the phrase, i. 36
Ísa, tribe of. (See Badawin). Villanous expression of their faces, i. 5
Rain measure chaunted by an Ísa youth, 5 Their savage attack upon a caravan, and diabolical cruelty, 10, *n*. Prefer the lance to other weapons, 31 Their irreverence and blasphemy, 37 Their blood feuds, 68 Tomb of an Ísa brave, 104 Methods of distinguishing their warriors, 105 *n*. An Ísa kraal, 117 Hospitality of the Ísa, 118 Their covetousness, 119 Cruel treatment of their sick, 119 Power, extent, and ancestry of the Ísa,

- 121 Their division into clans, 122 and *n.* Their recognition of an Ugaz, or chief, 122 Their government, 123 Their character, 123, 124 Their personal appearance, 124 Principal sources of wealth, 124 Monotony of their life, 125 Names given to their animals, 125, *n.* Their diseases, 126 *n.*
- Isenberg, the Abyssinian traveller, i. 1
- Ishak bin Ahmad, the Sharif, heads an Arab immigration, i. 73 His wives and children, 73 Supposed to be the ancestor of all genuine Somali, 73
- Iteghe Helena, the regent of Ethiopia, her embassy to Albuquerque, ii. 5
- Ivory trade, in Harar, ii. 26
- "I will," danger of, i. 11
- JABAL Shamsan at Aden, the supposed sepulchre of Cain, i. 173 The peak of, ii. 93
- Jabarti, or Ghiberti, various opinions as to the meaning of the name, i. 74, *n.*
- "Jabr, Al-," or civil law, in Zayla, i. 88
- Jacobins or Abyssins, the king of, i. 50
- Jalah, or the Coffee Water, i. 201
- Jamal al-Din, son of Sa'ad al-Din, i. 48
- Jambel, or lynx, i. 173, *n.*
- Jami, or Cathedral, described, i. 43 Religious services performed therein enumerated, 43 Deportment of the worshippers, 44
- Jami Hasan, the Abban, his controversy with Burhali Nuh, ii. 86-87
- Jami, Shaykh, most learned of the Somal, i. 54, 72 His appearance and character, ii. 33 His attempted proselytizing, 34
- Jana, or black ants, described, i. 138, *n.*
- Janissaries, their rapacity, i. 49
- "Jannah Siri," prediction respecting, i. 177
- "Jar," the word explained, i. 111, *n.*
- "Jât," or Kât, a narcotic plant, ii. 31
- Jeddah garrisoned by the Turks, i. 49, *n.*
- Jibril Abokr, clan of the Habr Awal, i. 143
- Jihad, or Moslem crusades, ii. 2
- Jilâl, the dry season of the Somal, i. 142, *n.*
- Jilbah, or Kardas, a kind of necklace, i. 181, and *n.*
- Jir Ad, or field rat, i. 113
- Jirad Hirsi, chief of the Berteri tribe, story told of, i. 36, 37. Betrothal of his daughter, 190. Various opinions concerning, 193
- Jiradah, or princess, i. 181
- Jizyah, or tribute, ii. 43

- "Jogsi," the delicate operation so termed, i. 94
 Johnston, Mr., his travels in Southern Abyssinia referred to, i. 9, *n*.
 His derivation of the word Galla, 71, *n*.
 Juba, the river, i. 74, *n*.
 Jujube, the, i. 129
- KABIR, meaning of the word, ii. 15, *n*.
 Kabir Khalil, one of the Olema, ii. 39
 "Kadar," the Splugen of Somali land, ii. 62
 Kadi, a species of aloe, i. 58
 Kafilah, the Badawi, i. 173
 Kafir's, the Cape, their barbarity to their enemies, i. 67, *n*.
 Kafir's Grave, i. 139
 Kakatua, Arab name for the Jay, i. 129, *n*.
 Kalil, the fifth season of the Somal, i. 142, *n*.
 Kaliyah, or Salul (toasted grain), ii. 43
 Kamus, or Arab dictionary, i. 71, 72, ii. 40
 Karam (Kurru), the port of, ii. 91
 "Karanji," a kind of bread, ii. 25, 45
 "Karanli," a perfume used by the Somal, i. 144, *n*.
 Kariyah, the Arab term for Kraal, i. 148, *n*.
 Kât, Al-, an excitant introduced into Al-Yaman by the Shaykh Ibrahim
 Abu Zarbay, i. 54 Its description and uses, 54-55 A synod of
 Musselman's version regarding the use of, 55, *n*. Various species
 of the plant enumerated, 56
 Kasab, Al-, or the Reed, the vessel so named, ii. 87 Trickery of the
 captain, 89 Intense fearfulness of the crew, 92
 Kata, the bird so named, ii. 61
 Kaum, or Commando, Arabic name for a party of freebooters,
 i. 66, and *n*.
 "Kawurmah," the term described, i. 96, *n*.
 Kazi, or Judge, harangues as a preacher, i. 44 His ignorance, 44
 Kedi, or porcupine tree, i. 144
 Khain, the term explained, i. 111, *n*.
 Khaliwiyah, or worker in metal, their disabilities, i. 24, *n*.
 Kharif, its signification, i. 10
 Khatib, or Moslem preacher, i. 44 Ignorance of one of them, 44
 Khayr inshallah! it is well if Allah please! " i. 209
 "Kirsh," the coin so called, i. 15, *n*.
 Kissing, entirely unknown among the Somal, i. 86
 Kitab al-Anwar, the (the Book of light), i. 23
 Kloofs, or ravines, of the Ghauts, i. 129
 Kobbo, or valley, the, i. 179

- Kola's Fort, (Darbiya Kola), i. 146
- Kondura, the mountain so called, i. 197 Beauty of its scenery, 198
- Kor, or wooden bell, i. 100
- "Koralay," or Saddleback Hill, description of, i. 161 Beautiful view from its summit, 163
- Krapf, the Abyssinian traveller, i. 1 His derivation of the name Adel, 9, *n.*
- Kud tree, described, i. 115
- Kudidah, the tree so named, ii. 36, *n.*
- "Kullan," the tree so called, i. 113
- Kulliban, "May Heaven aid ye!" solemnity attached to the words by the Somal, i. 162, and *n.*
- Kura, or edible Acacia, i. 135
- Kuranyali, or "place of ants," derivation of the name, i. 107, and *n.*
- Kurkabod, the game of, i. 30, *n.*
- "Kurrah-jog," or "sun-dwellers," the Badawin so named, i. 98
- Kursi, or cot, i. 17
- Kutti, or cultivated districts, i. 179
- LABBAN, or "milk-seller," the name held to be a disgrace by both the Somal and the Arabs, i. 125
- "Laben," Somal name for cream, i. 125
- Laconism, little prized by the Africans, ii. 87
- "La Ilaha ill-'Allah," the inscription, ii. 22, *n.*
- Lane, Mr., his Modern Egypt referred to, i. 44, *n.*
- Language, the Harari, Grammatical Outline and Vocabulary of, 151-205
- Las, or Pits, ii. 82
- Lauh, or wooden tablets for talismans, i. 165
- Leopard, a scourge to the Somal shepherd, i. 40, *n.*
- "Let! Let! (Go! Go!) the exclamation, ii. 23
- Libah! the exclamation, i. 174
- "Lillah," meaning of the term, ii. 33
- Lion, its timidity and stealthiness, i. 163
- Loajira, or cowherd boys, of the Gudabirsi, i. 136 Derivation of the name, i. 136
- Lobo, Father Jerome, the Jesuit, ii. 6, *n.* His account of the death of Mohammed Gagne, 11
- Lopez Suarez Alberguiera, a Portuguese, Zayla taken and burnt by, i. 51
- MADAR Farih, the Somali, ii. 49
- Majid, Shaykh, supposed by the Easterns to be the inventor of the mariners' compass, i. 3, *n.* Imagined by them to have been a Syrian saint, i. 3, *n.*

- "Madkuk, Al-," or Kât paste, ii. 31
 Mahallak, or brass money, of Harar, ii. 22
 Mahfuz the Moslem, destruction of Abyssinia by, ii. 3 Slain in single combat, 5
 "Mahi," the schooner, ii. 94
 Mahkamah, or tribunal of the Kazi, i. 88, *n*,
 "Majidi Kitab," or Oriental Ephemeris, i. 3, *n*.
 "Makkawi," or ornament for the neck, i. 61, *n*.
 Malab Shinni, or bee-honey, of the Somal, ii. 60, *n*.
 Malunah, or Accursed, a pocket Colt so termed by the Badawin, i. 60
 "Man," or "Himbah," the shrub so named, i. 146
 Mansur, son of Sa'ad al-Din, i. 48
 Marar, the Prairie of, described, i. 172 Its beauty at sunset, 173
 Marayhan, tribe of the, i. 194
 Marar, or gum-tree, i. 115
 Marhalah, or halting place, i. 99
 Mariners' compass (Dayrah), Eastern notion as to its origin, i. 3, *n*.
 Masharrad, or joy-cry, ii. 43
 Mas'ud (adopted son of Sharmarkay), his murder, i. 10, and *n*.
 Matron, an Abyssinian, described, i. 20
 Mats, a staple manufacture in Africa, i. 20, *n*.
 Meccah, the conquerors of Gozi supposed to have come from, i. 47, *n*.
 "Meccah and Al-Madinah," work upon, referred to, i. 27, *n*.
 Medina, the village of, i. 47, *n*.
 Melancholy, Arab, specimen of, i. 38-39
 Members, the seven, of the Zayla Empire, ii. 2
 "Mercator," a Moslem, i. 25 A curious compound, 93 His importance, 93
 Metamorphosis, Badawin supposed to possess the power of, i. 41
 Midgan, tribes of the, considered by the Somal as outcasts, i. 24, *n*.
 Their occupation, 24, *n*. Their weapons, 25, *n*. Their personal appearance, 25, *n*.
 Mihrab, or prayer niche, i. 146
 Mikahil, clan of the, its bloodthirstiness, i. 91, *n*.
 Misr, a Galla chief, legends respecting, i. 140
 Missionary, a German, his unreasonable request, i. 9, *n*.
 "Milch cows," Banyans so called by the Somal, ii. 95
 Missioners, Roman Catholic, excluded from Harar, i. 1
 Mocha, garrisoned by the Turks, i. 49, *n*.
 Mod! Mod! "Honour to thee!" the exclamation, i. 162
 Moga Madir, "Moga's eye-tooth," legend of, ii. 56
 Mohammed, a Shaykhash, his itinerary, ii. 20
 Mohammed, servant of Lieut. Stroyan, ii. 100, *n*.

- Mohammed bin Yunis al-Siddiki, assists in the destruction of a pagan magician, i. 72
- Mohammed al-Barr, the Sayyid, i. 24
- Mohammed Gagne, King of Adel his victorious campaigns, ii. 5
Defeated by the Portuguese, 8 Defeated a second time, and slain in battle, 11
- Mohammed Khatib, his Daftar, or office papers, i. 47
- Mohammed Mahmud (Al-Hammal or the porter), one of the author's servants, i. 5 His personal appearance, 5 His ignorance, 6 Natural inventiveness, 6 Inhospitableness of his connections, ii. 66 His wonderful "pluck," 69
- Mohammed of Maskat, the unscrupulous shipowner, ii. 90, *n.*
- Mohammed Musa, Kazi of Zayla, i. 47
- Mohammed, the Jirad, Wazir of Harar, i. 208 His apartment of state, ii. 30
- Mohammed Sammattar, the Abban, ii. 97
- Mohammed Wa'iz, of the Jibril Abokr, i. 191
- Money, table of the value of, in Harar, ii. 22
- Monogamy, the growth of civilization, i. 85, *n.*
- Moslem year, most auspicious day in the, i. 2 "Mercator," a, 25 Rule of the Moslem faith as regards prayer, 35, *n.* Moslem rosary, the described, 40, *n.*
- Moslems, assign the invention of the mariners' compass to Shaykh Majid, a Syrian saint, i. 3, *n.* Their nautical men repeat the Fatihah prayer in his honour, 2 Corpses of the Moslems sentient in the Tomb, 38, *n.* Their derivation of the word Galla, 71, *n.* Their fatalism, 197 The Jihad, or crusades, ii. 2, *n.* Their defeat by David III., Emperor of Æthiopia, 5 Defeated by the Portuguese, 8
- Mosques, those at Zayla described, i. 15, *n.*
- "Mother of the Poor," the Arab name for Berberah, ii. 76
- Mu'ezzin, i. 17
- Mukattib, or courier, i. 90, *n.*
- Mules, their expensiveness, i. 69, *n.*
- Mulla, "End of Time," described, i. 7 See Abdy Abokr, and "End of Time."
- Murderers, how treated in Harar, ii. 21
- Musalla, or prayer carpet, i. 93
- Muscovites, the old, their way of commencing married life, i. 85, *n.*
- Mushgur, the ornament so called, i. 58
- Mussulman Synod, its decision as to the use of Kât and Caftah, i. 56, *n.*
- Mutilation, practice of, in Asia and Africa, i. 67, *n.* Opposed to both Christianity and Islamism, 67, *n.*

- NA'AT, AL-, one of the divisions of a Moslem sermon, i. 44
- "Nahuu mutawakkilin," the phrase explained, i. 37
- Napoleon's "Book of Fate," a specimen of old Eastern superstition, i. 40, *n*.
- Nestor, a Badawi, his advice to his tribe, i. 110
- Nole Gallas, their subjection to a Christian chief, i. 90
- Nubia, description of peculiar customs in, ii. 217-218
- Nur, the Amir, King of Adel, conditions of his marriage with Talwambara, widow of Mohammed Gagne, ii. 11 Defeats the Emperor Claudius, 12 Tradition concerning, 12
- OBSERVATIONS, meteorological, at Berberah by Lieut. Herne, ii. 209
- "Oddai," or old man, i. 106 Shaykh or head man among the Ísa, i. 122
- Ogadayn, its caravans, ii. 94, *n*.
- Ogú, meaning of the word, i. 111, *n*.
- Oriental Ephemeris ("Majidi Kitab"), i. 3, *n*.
- Oriental, their notion as to the invention of the Dayrah, or mariners' compass, i. 3, *n*. Either hot lovers or extreme haters, i. 92
- Ornaments, of the Badawin, i. 61, *n*.
- Ostrich feather, looked upon by the clan Ayyab Nuh Ismail, and by the ancient Egyptians, as an emblem of truth, i. 67, and *n*. Wildness of the ostrich, i. 114, *n*.
- Ottomans, supposed to have constructed the Aqueduct at Berberah, ii. 83
- "Ourat," the hills so termed, ii. 77, *n*.
- Outcasts, families of Somal, enumerated, i. 24, *n*.
- "PEACE CONFERENCE," a, ii. 87
- Persians, the Berberah Aqueduct attributed to the, by Lieut. Crutten-den, ii. 83, *n*.
- "Petite oie, la," the French term for Platonic love, i. 86, *n*.
- "Pharmaceutical Journal," extract from, i. 54-56
- "Place of Ants" (Kuranyali), derivation of the name, i. 107, and *n*.
- "Platonic love," names for, among various tribes, enumerated, i. 86
- "Pillar of the Faith," i. 23, *n*.
- Pillow, Somali, described, i. 42
- Poetry and Poets, extreme fondness of the Somal for, i. 82,
- Poison tree, of the Somal, i. 138
- Polygamy, as a general rule, i. 85, *n*.
- Portuguese, their defeat of the Moslems, ii. 9
- Prayer, an impious, of an Ísa lady, i. 36
- Presbyter Johannes, or Preciosus Johannes, king of the Jacobins or Abyssins, i. 50

Price of blood, i. 62, and *n*.

Proverb, an Eastern, ii. 25, *n*.

Puggree, or turband, ii. 73

RAGHI, a petty Ísa chief, acts as a protector, i. 65 His greediness and extortion, 65-66 His affected terror, 66 Description of him, 93 His fearfulness, 135

Rajalo, a division of the Somal year, i. 80, and *n*.

Ras al-Bir or Headland of the Well, i. 9

Ras al-Sanah, New Year's Day of the Arabs, i. 81, *n*.

Rayhan, or Basil, the plant so called, i. 58

Reptiles, feared by the Somal, i. 112 Various descriptions of, 112, *n*. Traditions respecting, 112, *n*.

Rer, or Kraal, of Eastern Africa, its position and means of defence, i. 148

Rer Guleni, clan of the Ísa tribe, their murder of Mas'ud, the adopted son of Sharmarkay, i. 10, *n*.

"Rig Veda Sanhita," the, of Professor Max Müller, referred to, i. 36, *n*.

Rirash, one of a Gudabirsi escort, his appearance, i. 119

"Rish," the ostrich feather so called by the Arabs, i. 67, *n*.

"River of Zayla," the, its supposed identity with the Takhushshah, i. 57

"Roblay" (Prince Rainy), name of an Ísa chief, i. 122

Rochet, the Abyssinian traveller, French Agent at Jeddah, i. 1., his bargain, i. 114. *n*.

Roman Catholic missionaries excluded from Harar, i. 1

Rosary, Moslem, description of, i. 40, *n*.

"Rowtie." or tent, ii. 96, and *n*.

Ruka'at, or bow, i. 44

Rulers, African, their interdicts and superstitions, i. 1, and *n*.

SA'AD AL-DIN, visit to, i. 46 Description of the island, 46 Its insalubrity, 46 Legend concerning, 46 Extant remains at, 51 Its desolation, 52 A dinner at, 52

Sa'ad al-Din, the heroic prince of Zayla, his death, i. 48 His cause retrieved by his sons, 48 Tomb of, 52

Sabaya, or sweet cake, i. 16, *n*.

Sabr al-Din, son of Sa'ad al-Din, i. 48

Sabuh, the month, kept holy by the Somal, i. 80

Sacy, De, extract from his researches, i. 55, *n*.

Safar, 6th of the month of, the date of the foundation of Islamism, i. 2, and *n*.

Sagaro, the Somal name for a rabbit, i. 58

Sagharrah, the village of, i. 190 The Jirad of, 190, *et seq*.

- Sagsug, the creeping plant so named, its uses, i. 111
- "Sahil," the Somal name for Berberah, ii. 46, *n.*
- Sa'id, Shaykh, his last resting-place, i. 8, *n.*
- Sa'id Wal, or Mad Sa'id, an old Girhi Badawin, i. 188 His affliction, ii, 46
- Saints' Tomb, at Zayla, i. 16, *n.*
- Saints, three celebrated, their visitation places, i, 155
- Saj, the Arab term for teak, i, 177
- "Salab," Arab name for an aloe, i. 134
- Salim and Sulayman, Emperors of Turkey, garrison the Abyssinian ports, i. 49, *n.*
- Salimayn, secretary to Sharmarkay, governor of Zayla, i. 39
- Salt, the traveller, his opinion as to the position of Adule, i, 47, *n.*
- Salt, fondness of the Badawin for, i. 96, *n.* Its high price at Harar, 96, *n.* Identified by the Abyssinians with wealth, 96, *n.*
- Samawai, the Shaykh, i. 172
- Samaweda Yusuf (Shahrazad), her corpulence, endurance, and modesty, i. 94 Receives an offer of marriage, 110
- Sand antelope, Somal method of capturing it, i. 58, *n.*
- Sanháj and Sumámah, the Himyar chiefs, descent of the Berbers from, i. 72
- Sa'uda, a cotton stuff, standard of value in Berberah, ii, 79, *n.*
- Sa'uda Kashshi, an imitation calico, i. 66, *n.*
- Sa'uda Wilayati, or dyed calico, i. 66, *n.*
- Sawahil, the Moslem name for the African coast, i. 40, *n.* A tradition of, 47, *n.*
- Sayyid Mohammed al-Barr, the Sharif of Mocha, his tribute from Sharmarkay, i. 51 Dispossessed of his authority in Zayla, 51
- Sayyid Yusuf al-Baghdadi, his visit to Siyaro, near Berberah, i. 72 Assists in the destruction of an infidel magician, 72
- Scorpions, effects of their sting, i. 112, *n.*
- Scotland, "mobbing" in, i. 35
- Seasons, the four, of the Somal, i. 142, *n.*
- "Sending to Coventry," the term, i. 108
- Sepulture, mode of, among the Badawin, i. 104
- Shabta, the dish so called, i. 208
- Shadeli, the order, i. 56, *n.*
- Shahh, the game of, described, i. 30, *n.*
- Shanabila Sayyids, the Kazis of Zayla in the 17th century, i. 47 Their long retention of the office, 47
- Shantarrah, or draughts, description of the game of, i. 29, *n.*
- Sharmarkay bin Ali Salih, al Hajj, governor of Zayla, his unpretending apartment, i. 12 His politeness, 12 His descent, 12 His

- early career, 13, 14 Enumeration of his ancestry, 12, *n.* Signification of the name, 13, *n.* Succeeds to the governorship of Zayla, 13 His personal appearance, 14 Testimonial to his bravery from Captain Bagnold, the British resident at Mocha, 13, *n.* His ambition, 14 Deposed from power, 14, *n.* His partiality for the English, and fear of the French, 14, *n.* His substantial house in Zayla described, 15-16 His humility, 17 His deportment at the Cathedral, 45 Feared by the people of Harar, ii. 21 His martello towers at Berberah, 71, *n.*
- Sharmarkay, Mohammed (son of the Governor), his position among his father's visitors, i. 12 His commanding aspect, 22 His literary and religious tendencies, 22 His reverence for his father, 23 His ambition and determination, 23
- Shaykhash, or "Reverend," a clan of the Somal, its supposed descent, i. 193
- "Shaykhs of the Blind," the Somal name for the black fly, i. 159
- Shaytan or Devil, name bestowed by the Badawin upon a Colt's revolver, i. 60
- Shazili, Al-, the Shaykh, his introduction of coffee into Arabia, i. 54, *n.*
- Shabayli, the river, i. 74, *n.*
- Shirwa, son of the Jirad Adan of Sagharrah, i. 175 His honesty, 176
- Shimal, wind, its violence, ii. 67
- Shimbir Libah, or lion-bird, Somal name for the owl, i. 177
- Shimbir Load, or cow-bird, i. 129
- "Shimberali Valley," the, ii. 77, *n.*
- Shishkhanah rifle, of Hassan Turki, i. 60
- Shukkah, or half-tobe, i. 66, *n.*
- "Sifr, Al-," or whistling, hatred of the Arabs to, i. 100, *n.*
- "Sigo," the Somal name for pillars of sand, i. 108, *n.*
- Sihah, or Arabic dictionary, ii. 40
- Sinaubar, Arab name for the pine, i. 177, *n.*
- Siyaro, or Mazar, i. 130
- Siyaro, a noted watering-place, ii. 87 Its wells, 88 Its Furzah, or custom-house, 88
- Slave-trade its prevalence in Zayla, i. 15, *n.*, 50
- Somal, tribe of. (See also Badawin.) Their list of the points of the compass, i. 3, *n.* Their grain called Hirad, 4, *n.* Their fearlessness of the moonlight, 4, *n.* Differ from the Arabs in the formation of their proper names, 5, *n.* Their inability to conceal their thoughts, 6 Suppose scattered teeth to be indicative of a warm temperament, 7 and *n.* Call their country Barr al-'Ajam, or barbarian land, 8 Their indifference to coffee as a beverage, 12, *n.* Plagued with flies and mosquitoes, 12, *n.* A *journée* in

the country, 19-45 Two of their women described, 19, 20
 Their Tobe or outer garment, 21, *n.* Prevalence of the system
 of caste among them, 24, *n.* Enumeration of outcast families,
 24, *n.* Their dread of blacksmiths, and all workers in metals, 24,
n. Their conduct when on a visit, 27 Their games of Shan-
 tarah and Shahh described, 29, 30, *n.* Their favourite weapons,
 30 Games played at by their children, 30, *n.* Description of
 their spear, 31 Method of its use, 32 The javelin, 32 The
 dagger, and their mode of using it, 32 The "Budd," or club, 33
 The Gashan, or shield, 33 Their comparative ignorance of the
 use of weapons, 33 Juvenile game of "hockey," 33 Forwardness
 of their children, 34 The game of ball, 34 Ludicrous en-
 thusiasm displayed by the winners of the game, 34 Irreverence
 of the Somal, 36 An elderly lady's impious prayer, 36 Tale
 of a Somal chief, 36 Belief in fortune-telling and prophesying,
 40 Instances of their credulity, 41, 42 Their women in every
 quarrel, 42 Ungallant saying respecting their women, 42
 Description of their Barki or pillow, 42 Of their Barjimo, or
 stool, 42, *n.* Mode of summoning to a dance, 42 Their style of
 dancing described, 43 Compulsoriness of their religion, 43
 Their Jami, or Cathedral, described, 43 Description of their
 religious worship, 43, 44 Their deportment in church, 45 Sup-
 posed affinity between them and the Berbers of Northern Africa,
 48, *n.* Their Gal Ad and Ayyun, or camels, 53, *n.* Compara-
 tive uselessness of these animals, 53, *n.* Description of the
 Somali ass, 53, *n.* Their cattle-troughs, 57 The Sagaro, or
 rabbit, 58 Somal method of capturing it, 58, *n.* Their horror
 of the Tuka, or crow, 59, *n.* Their tradition respecting it, 59, *n.*
 The Waraba, or Hyæna, 59, *n.* Belief of the Somal as to the
 complex character of its sex, 59, *n.* Timidity of the Somal, of
 the towns, 61, 62 The use of beads and tobacco as money, 61, *n.*
 The "price of blood," 62, *n.* Their Abban, or protector, 63
 and *n.* Their camel-saddles described, 65, *n.* The "Bal," or
 ostrich feather, 67, *n.* Their origin and peculiarities, 70 Their
 name variously derived, 72, and *n.* Their descent from the
 Sharif Ishak bin Ahmad, 73 Their genealogies, 73 Proved to
 be a half-caste tribe, 75 Description of their personal appear-
 ance, 75 Addicted to the practice of chewing tobacco, 76, 95
 Their susceptibility and levity, 77 Their treachery and cruelty,
 78, 79 Marriage ceremony, 79, 85 Their numerous super-
 stitions, 80, 81 List of their men and women's names, 81, *n.*
 Their superficial religion, 81 Description of their language, 81
 Their facility of acquiring languages, 82, *n.* Their poets and

poetical compositions, 82 Description of their women, 83 Physical superiority of the female sex, 83 Their immorality, 84 Inter-marriages with other tribes, 84 Marriage portions, 85 Their method of taming a shrew, 85 Number of wives of the Somal chiefs, 85, 86 Frequency of divorce, 86 Absence of chivalric ideas amongst the Somal, 86 Mode of bringing up their children, 86, 87 Disposal of a man's property after his death, 87 Their inveterate idleness, 87 Their mode of government, 88, 89 Method of reckoning their journeys, 90, *n.* Their "Song of Travel," 91 Camel loading, 91 Their mode of carrying water, 96 System of "side-lining" their horses, 99, *n.* Somali Arcadia, 101 Their horror of dogs, 101, *n.* Their dislike to the "Gurgur," or vulture, 102 Their astonishment at the effects of rifle shooting, 102 Simplicity of their funerals, 104 Form of their graves, 104, *n.* The migration, 105 A Stentor, 105 Strange appellation bestowed upon the author by the Somali women, 106 "Oddai," or old man, 106, *n.* "Sending to Coventry," 108 Their gluttony, 29, 109 Their squeamishness, 109 Their contempt for small eaters, 109 Their freedom from superstitious dread, 111 Prevalence of venomous reptiles, 112 Legend respecting a Somali horseman, 112, *n.* Story of the Hidinhitu, or red plover, 113, and *n.* Their weakness, 113 Want of foresight, 114 Ostrich stalking, 114, *n.* Medicinal use of camels' milk, 125 Their mode of treating various diseases, 126, *n.* Their names for mountains, 128, *n.* Their Wābā, or poison tree, 138-142 Experiments with their arrow poison upon animals, 139-142 Four seasons of the year described, 142 Sensation created among them by a French lady, 150, *n.* A Somal feast, 152 Treatment of the horse among the Somal, 153, 154 Their superstitions concerning the Abodi, or hawk, 156, *n.* Their method of hunting the elephant, 158 Hideousness of their old women, 171 Comparative honesty of the Somal, 176 Their proverb, "heat hurts, but cold kills," 180 Interior of their cottages described, 181-182 Their manners and customs, 182-184 Surprised at the appearance of a kettle, 183 Their Farshu or millet beer, 183 A Somal dwarf, 194, and *n.* Kindness of the Somal of Harar, ii. 35 Desire of pre-eminence among their clans, 46 Their doctrine "Fire, but not shame!" 47 Their credulity, 50 Their superstition concerning the honey-bird, 59, *n.* Their various kinds of honey, 60, *n.* Their Splugen, 63 The Ghauts' mountains, 77, *n.* Suppose the ancient Pagans to have constructed the Aqueduct at Berberah, 83, *n.* Effects of terror upon the Somal, 92 Their method of ascertaining the extent of injury received by the wounded, 103, *n.*

- "Son of the Somal," his earliest lesson, i. 109
 "Song of Travel," the, i. 91
 Sorcery, the Badawin dreaded as practisers of, i. 41 Terror of the Ísa at being threatened with, 110
 Spear, the Somali, description of, i. 31
 Speke, Lieut., his remarks upon the animals of the Somali, i. 53, *n.*
 Purchases camels at Karam, ii. 97, *n.* Desperately wounded by the Badawin, 103 His miraculous escape, 103 His rapid recovery, 105, *n.* His diary and observations when attempting to reach the Wady Nogal, 109
 Squeamishness of the Somal, i. 109
 Stigmata, or beauty marks, of the Badawin, i. 77
 Stone, sacredness of, among the Arabs, i. 145, *n.*
 Stroyan, Lieut., his part in a disputed Abbanship, ii. 86 Killed by the Badawin, 100 His funeral at sea, 106
 Suaheli, of Eastern Africa, his wasteful expenditure of time, i. 87, *n.*
 Suakin, a seaport of Abyssinia, garrisoned by the Turks, i. 49, *n.*
 "Subhan' Allah!" the exclamation, i. 118, *n.*
 Subhanyo, or whipsnake, the, i. 112, *n.*
 Sadiyah, the pretty wife of the Jirad of Sagharrah, her appearance and costume, i. 181
 Sujdah, or prostration, i. 44
 Sufism, the Eastern parent of Free-masonry, ii. 40
 Sultan, a Harari eunuch, his singular appearance, ii. 34
 Sultan al-Bahr, or Sea-king, a species of whale, ii. 93
 Superstition of the Somal, i. 39, *et seq.*
 Syncellus, his opinion of the date of the Abyssinian migration from Asia, i. 70, *n.*

 TA'ABANAH, AL-, the term explained, i. 63, *n. et seq.*
 Table, the genealogical, of Sharmarkay, governor of Zayla, i. 12, *n.*
 Tajurrah, the "City of the Slave Merchant," a German missionary's advice respecting, i. 9, *n.* Black basalt found near, 51 The Hajj of, his procrastination, 64 His assumed fearfulness, 64
 Takhushshah, i. 56
 Takhzinah, or quid, of the Somal, i. 76, *n.*
 Taki al-Din Makrizi, his account of ancient Zayla, i. 48
 Takiyah, or cotton cap, of Egypt, ii. 16
 Talwambara, the heroic wife of Mohammed Gragne, story told of, ii. 10, and *n.* Married to her husband's brother, 12
 Tanks, artistic, at Sa'ad al-Din, described, i. 51
 Tarud, or Darud, the Rejected, origin of the term, i. 74
 Tawuli, or seers, of the Somal, i. 80

- "Tej," Abyssinian for mead, ii. 36, *n.*
 Tennyson, the poet, quoted, i. 38, *n.*
 "Thousand and One Nights, The," referred to, i. 26
 Tobacco, Surat, the sort preferred by the Somal, i. 95, and *n.* An indispensable article in Africa, 95, *n.* That of Harar, ii. 27
 Tobe, a Somali garment, described, i. 21, *n. et seq.*
 Tomal, or Handad, (blacksmiths), servility of their position, i. 24, *n.*
 Topchi-Bashi, (or master of the ordnance), his usefulness and entertaining powers, i. 26
 Trade, origin of, between Africa and Cutch, i. 49, *n.*
 Travellers, their irritability, i. 64
 "Tuka," or crow, abhorred by the Somal, i. 59, *n.*
 Turks, conquer al-Yaman, i. 49 Those of Arabia take possession of Zayla, 49 Their oppression of the India trade, 49
 Two-bow Friday litany, i. 44
- UBBAH, or bitter gourd, i. 173
 Uddao, a Badawi watchman, his fondness for the fire, i. 162
 Ugaz, or chief of the Ísa, i. 122
 Umar Abadir al-Bakri, Shaykh, his tomb at Harar, ii. 14
 Umar, the Caliph, his smile and his tear, ii. 38, and *n.*
 Umbrella, a sign of princely dignity, ii. 23
 Usbayhan, tribe of, their principal clans, i. 193
 Ushr, or Asclepias, i. 135
- VAUGHAN, JAMES, Esq., his remarks concerning the Kât plant, i. 56, *n.*
 Veddahs of Ceylon, their manner of destroying the elephant, i. 158, *n.*
 Vegetables, of the Somal, i. 58
 Visitors, their observances and mode of reception in Zayla, 21, 22, 26
 Volney, the philosopher, ii. 14
- WA'AZ, AL-, or advice sermon, i. 44
 Wábá, or poison tree of the Somal, its description and properties, i. 138, *n.*
 Wábáyo, the poison so called, i. 138 Experiments upon various animals with, 139-142
 "Waday," or Christian chief, i. 90
 Wady Danan, or the "Sour," ii. 59
 Wady Duntu, description of, ii. 63
 Wady Harirah, described, i. 189
 Wahabit, a victorious Mohammedan general, i. 47, *n.*
 Wail, or Akill, Ísa elders, i. 122
 Wait-a-bits, or Thorn, ii. 57

- Wakil, or agent, ii. 26
- Wanug Suggud, meaning of the phrase, ii. 4, *n.*
- Waraba, or Durwa, doubts of naturalists concerning, i. 59, *n.* The Somali opinion as to its sex, 59, *n.* Its destructiveness, 59, *n.*
- Warabalay, or Hyenas' Hill, i. 59
- "Warabod," or Hyenas' Well, i. 99
- War-dance, of the Badawin, described, ii. 103
- "War Joga!" peculiar significance of the term, i. 68
- Wars, or Safflower, ii. 27
- "Wasitah," explanation of the word, ii. 32
- Water, pure, essential to the health of travellers in Africa, i. 96, *n.*
- Weapons, Somali, i. 30 Contempt of the Somali for modern, 31 Their spear described, 31 The javelins, 32 The dagger, 32 The "Budd," or Club, 33
- Webbe Shebayli, or Haines River, i. 200, *n.*
- Webbes, or rivers, i. 74
- Wells, the two of Siyaro, described, ii. 88
- Werne, the African traveller, his description of the customs of Nubia, ii. 217-218
- Wesi, or wicker bottle, i. 93, 149
- White ant, hills of the, i. 130
- Widads, or hedge-priest, i. 165 Their tiresomeness, 171-172
- Widows, among the Somal, their destitution on the death of a husband, i. 87 Usually married to one of their husband's relations, 87
- Wild henna of the Somali, i. 57
- "Wilensi," the mountain so called, i. 180 The village of, 181 Enthusiasm of the inhabitants, ii. 44
- Woman, an Indian, described, i. 19 An Abyssinian, 20 Description of a pretty woman of the Gudabirsi tribe, 136-137
- Women, supposed at Zayla to be concerned in every quarrel, i. 42 Ungallant saying with reference to, 42 Those of the Danakil, 52 Cruel treatment of, by the Ayyal Nuh Ismail, 67 Costume and personal conformation of those of the Somal, 83-84 The Somali woman superior in *physique* to their lords, 84 Their immorality and fecundity, 84 Those of Harar, ii. 16, 18 Public flogging of, 18, and *n.* Price of, in Harar, 25
- YA ABBANAH, O Protectress, the term, i. 63, *n.*
- Yabir, their family treated as outcasts by the Somal, i. 24, *n.* Their mode of subsistence, 24, *n.* Their number, 24, *n.*
- Yaman, Al-, introduction of coffee into, by Ali Shadeli ibn Omar, i. 55, *n.* Caftah prohibited, in consequence of its effects upon the brain, 56, *n.* Bigotry of the natives, 81 The Eye of Al-Yaman, ii. 78

Y. S., the chapter, ii. 44

Yusuf, the "Kalandar," his morality and cruelty, i. 95

Yusuf Dirā, representative of the Jirad of Sagharrah, i. 187, ii. 48

ZA'AL (black woollen twists), its use among the Arabs, i. 112

Zabid garrisoned by the Turks, i. 49, n.

Zara Yakub, Emperor of Æthiopia, ii. 3

Zaribet al-Harar, the coinage of Harar, ii. 22

Zatsh, or mead, ii. 36, n.

Zayla, its position and appearance described, i. 10 Shallowness of the water near, 11 Entire absence of coffee-houses in, 12 n. Wish of the French to secure a footing in, 14, n. Prevalence of the slave-trade in, 15 and n. Description of the town, 15, n. Its population, 17, n., The five gates of Zayla, 15, n. Its mosques, 15, n. Its climate, position, and commerce, 16, n. Price of provisions in, 16, n. Scarcity of water in, 17, n. Appearance of the town by night, 18 Life in Zayla, 19 Description of breakfast in, 20 The women of, in every quarrel, 42 Uncertainty of the origin of Zayla, 47 Its ancient magnitude and splendour, 48 Its fall and desolation, 48 Death of its prince, Sa'ad al-Din, 48 Description of, by Ibn Batutah, 48 Its inhabitants worship the sun, 48, n. Taken possession of by the Turks of Arabia, 49 Bartema's account of the city and its productions, 50 Taken and burned by the Portuguese, 51 Passes under the authority of the Sharif of Mocha, 51 Twice farmed out to Sharmarkay, 51 Suffers from want of water, 51, n. Sa'ad al-Din its patron saint, 52 The Ashurbara Gate of, inscription over, 54 Its fruits and vegetables, 58 Friday an idle day in Zayla. 88 Policy of the Governor, 88 Various punishments inflicted in, 88 The seven members of the Empire, ii. 2, n.

THE END.

BY THE SAME AUTHOR.

"A PERSONAL NARRATIVE OF A PILGRIMAGE TO AL-MADINAH AND MECCAH." Memorial Edition. *Complete*: carefully revised from the Author's own Copy, and containing all the original coloured Illustrations, and Maps, and Plans, and also the Wood-cuts from the later Editions. *In 2 vols. Price TWELVE SHILLINGS, net.*

OPINIONS OF THE PRESS.

"The brilliant narrative reads as vividly as ever....We are glad to see his books revived in a form worthy of their intrinsic merit."—*Athenæum*.

"As a mere book of travel and adventure it is excellent, and it is besides shot through with humour."—*Manchester Guardian*.

"Few stories of adventure have the interest of Sir Richard Burton's vigorous narrative, and fewer still have its literary and ethnographic value....One of the most marvellous records of daring ever penned....We heartily recommend the Memorial Edition of the Pilgrimage."—*Publishers' Circular*.

"Every credit is due to the publishers for what they have done towards making paper, printing, binding, and those dozen matters which are included in the one term 'get-up,' worthy of the book and worthy of the author."—*Graphic*.

"Two most fascinating volumes; the richness and magic of which it is only possible to realise by reading them—as every one must, who once takes them up,—from beginning to end."—*Star*.

"The book is one of extraordinary interest, and well repays purchase and perusal."—*Manchester Courier*.

"It is a fascinating story, not only picturesquely told, but revealing on every page a personality more interesting than anything that the said personality ever wrote."—*Daily Graphic*.

Opinions of the Press.

"It will be impossible in a paragraph or two to give any adequate idea of the mass of information and entertainment it contains."—*Saturday Review*.

"Every episode is so vividly described that the reader is compelled to follow the story with increasing interest, and cannot fail to obtain, almost unconsciously, a vast amount of valuable information."—*Dundee Advertiser*.

"Burton never wrote anything more captivating. Those who excite and incite like him, and make a ceiling and stone walls a prison while you read, are rare, just as rare as he was himself."—*Sketch*.

"This is one of those books which, when once read, are never forgotten, and are always re-read with pleasure."—*St. James's Budget*.

"Even Burton never wrote anything better than his 'Pilgrimage to Mecca.' After years one's appetite returns to it, and on a second reading one is more than ever struck by the amount of marvel and of peril which he takes for granted, and mentions as mere circumstance. It is a great book of travels."—*Bookman*.

"The narrative is one of absorbing interest....Those who know the book of old will welcome the present handsome edition, and those who do not know it may be congratulated on the pleasure in store for them."—*Glasgow Herald*.

II.—A MISSION TO GELELE, KING OF DAHOME."
Memorial Edition. Complete in 2 vols. Price TWELVE SHILLINGS, net.

OPINIONS OF THE PRESS.

"Of all Burton's books this account of his hazardous mission to Dahomey is one of the least known; it brings out, in a very marked manner, the writer's unflinching tact and resource in dealing with savage peoples."—*Daily Graphic*.

"Carefully edited and excellently got up."—*Glasgow Herald*.

"The style is more colloquial than that of the 'Pilgrimage to Mecca,' but it is none the less readable and attractive. The effect produced by the book is that of a clever man talking over his adventures after dinner, or in a club smoking-room."—*Manchester Guardian*.

"An uncompromising account of a race which has, perhaps, been sentimentalised over more than any other."—*Star*.

Opinions of the Press.

"The republication of Sir R. Burton's 'Mission to Gelele, King of Dahomy,' is seasonable, seeing that public interest in that country has been revived by the recent operation of French troops."—*Manchester Examiner and Times*.

"Among the multifarious works of Sir Richard Burton, this monograph on the kingdom of Dahomey holds its place as a proof of the author's inveterate love of travelling, of his searching insight into native habits, of his capabilities as a public servant, and of his frank and uncompromising expression of his own opinions regardless of the prejudices of others."—*Publishers' Circular*.

"In view of the French projects these volumes appear very opportunely, and are in themselves, as a record of an embassy to a very unconventional potentate, among the most interesting of Sir Richard's strange and varied experiences."—*The Literary World*.

"His expedition may be regarded as the first opening up of the interior of this part of Africa to European enterprise."—*Dundee Advertiser*.

"Now that the affairs of Dahomey are frequently attracting attention, these volumes are very timely. How exceedingly interesting they are, our extracts will have sufficed to show."—*St. James' Budget*.

III.—"VIKRAM AND THE VAMPIRE : TALES OF HINDU DEVILRY." With 33 Illustrations by Ernest Griset. *Memorial Edition. Complete in 1 vol. Price SIX SHILLINGS, net.*

There is also a large paper edition of this book, limited to 200 copies, which, in addition, contains a new photogravure Frontispiece by Albert Letchford, and the sixteen full page plates are printed on special China paper. *Price TWENTY-FIVE SHILLINGS, net.*

EACH WORK IS SOLD SEPARATELY.

MESSRS. TYLSTON AND EDWARDS,

PUBLISHERS,

13, CLIFFORD'S INN, LONDON, W.C.

